

Moody

MONTHLY

OCTOBER • 1954



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Official Report
of the
Billy Graham London Crusade



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Published on the 25th of the month preceding date of issue. Devoted to Bible knowledge and interpretation; news and methods of world-wide Christian work; editorial comments on current events and conditions, inspirational verse and selected miscellany; catholic in spirit and outlook; evangelical and evangelistic; contending for the faith delivered once for all to the saints.

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OCTOBER, 1954

No. 2

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★ ★ ★

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October, 1954

This Month

NEVER has material for MOODY MONTHLY so stirred and moved us as has page after page and article after article of the copy which has gone into this official report of the Billy Graham Greater London Crusade. The articles—many of them bringing out behind-the-scenes experiences or blessings—the pictures, the short features will speak for themselves as you turn these pages. Perhaps, however, a word as to how the material in this issue was obtained will be of special interest.

When it was decided early in June that MOODY MONTHLY would lay aside other plans for the October issue to present the London report, one of the first problems was how to get the first-hand, interesting and significant material from London, that in spite of all efforts to the contrary could only be glimpsed between the lines of the earlier reports. The only solution seemed to be to send a MOODY MONTHLY correspondent.

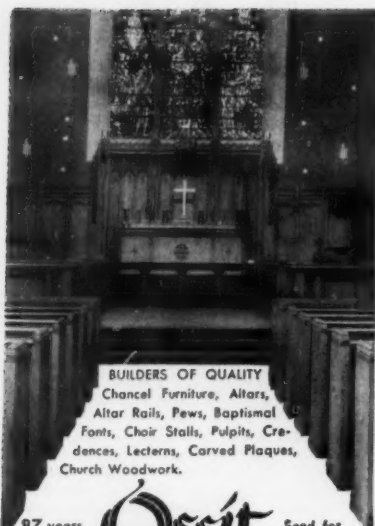
Herbert Lockyer, Jr., executive secretary of Moody Bible Institute's Alumni Association, and for some time editor of the Institute and Alumni department, was the one selected. A man who loves the Lord, who has a keen sense of what interests Christian people and what is significant in the world today, he was also especially qualified by reason of his having been born in the British Isles and having lived and worked in London.

Mr. Lockyer flew to London and for nearly three weeks talked with men and women who had been closest to the crusade. He conferred with Billy Graham and members of the team in London, Helsinki and Copenhagen. He talked with churchmen, businessmen, Christians of many years' experience and with new converts. Everywhere people were more than gracious in consenting to write for this special issue or to assist in other ways. When he returned late in July, much of the copy had already been completed and most of the rest was promised.

At this point others took over to further plan, edit and lay out material, and to care for advertising and other business details attending the task of publishing such an issue. Such a special number, it was felt, would necessarily have to be enlarged (final decision: a very full 128 pages), with two-color printing here and there, and with an anticipated circulation of nearly 200,000 copies.

Into the issue have gone much prayer and many extra hours of work. In several instances staff members have adjusted or laid aside vacation plans. All this has been done gladly in the conviction that the message of this issue would be a blessing to great numbers. Now we ask your prayer interest that such may be the case and your help in placing the issue in the hands of those who might otherwise never see it. (See special offer on p. 87.)

The editors sincerely thank the Billy Graham team and all who have helped make possible what is probably the most unusual issue ever to appear under the MOODY MONTHLY nameplate.



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MIXING BOWL

MRS. WILLARD ALDRICH

How Big Arms!

WHEN we get to heaven," said Bobbie,
soaping first one chubby arm and
then the other, "when we get to
heaven..."

"Yeah," agreed the seven-year-old
brother. "But how yuh goin' to get there?
You can't climb any stairs."

"Well," answered the four-year-old,
busy with her bath, "the Lord can get
you there. And when we get to heaven..."

"But, Bobbie!" protested Tad as he
struggled with a knot in his shoelace,
"how could He get so many there? It's
not so easy."

"Listen, Tad," and the brown-eyed
girlie looked out over the edge of the
tub, "He can do it; His arms are so
big."

There was quiet in the bathroom save
for the splashing of water and the thud
of first one shoe and then the other.
What more needed to be said? His arms
are big enough to hold all who will come
to Him.

When the Lord was here among men,
He took the little children up in His
arms. And could He not carry a four-
year-old to heaven and she feel safe in
the bigness of His arms?

Many a dear older saint has rested in
the truth of the word in Deuteronomy
33:27: "The eternal God is thy refuge,
and underneath are the everlasting
arms."

All along the way and clear to the
gates of heaven there is the comfort and
assurance of the "arms that are so big."

When we're older we speak of the
greatness of His love—its breadth, its
length, its depth, its height—but when
we're very young we think of His love in
terms of the warmth and shelter of arms.

(What could be more enfolding and
secure than Daddy's arms as he carries
a sleepy little girl up to bed?)

And the Lord? Well, His arms are so
big, His love so great that one needs only
to rest in the thought of them. "And

This monthly feature appears simultaneously in
MOODY MONTHLY and *The Doorstep Evangel*,
which is published by Dr. Willard M. Aldrich,
Box 1, Vancouver, Wash. A collection of these
articles is published in book form under the title,
Musings of a Mother. Copies may be obtained
for 35 cents each at your Christian bookstore
or from the Moody Bookstore, 830 N. LaSalle
Street, Chicago 10, Ill. (Add 15 cents to mail
orders for postage and handling.)

when we get to heaven"... when we get
there, we'll know even more of the big-
ness of His heart.

He measured His love by the need of
a world and it was enough, "for God so
loved the world, that he gave his only
begotten Son, that whosoever believeth
in him should not perish, but have ever-
lasting life" (John 3:16).

Do His arms seem big to you? Have
you responded to His love? **END**

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Our Moody Readers

Good News from Peiping

In the July MOODY MONTHLY it was reported that Wang Ming-tao had been executed by the Communists [see "Missions," p. 43] . . . Less than three weeks ago we heard from Peiping that Brother Wang was still preaching to a thousand persons each Lord's Day, and just last night a friend from Hong Kong told us that within the last two weeks a letter was received from Wang Ming-tao with a picture enclosed.—Donald M. Hunter, Tokyo, Japan

Previous word concerning Pastor Wang Ming-tao has been quite indefinite. As indicated in July, a report of his death was allegedly aired over Communist controlled Radio Peiping. MOODY MONTHLY rejoices at this and other recent word that Brother Wang is still alive and carrying on his fruitful ministry.

Missionary Number

I am delighted with the August missionary number. After reading my copy, I usually send it to one of my sons who is a missionary in India. But I feel that I do not want to part with this number.—Mrs. V. Schoonmaker, Pinellas Park, Fla.

The August number is one of the best on missions I have read—truly an inspiration. I wish Catharine Brandt's story of doing things for the kingdom in "His way" were available in leaflet form—I mean the article "God Didn't Need a Millionaire."—Mrs. Noah Fry, McKeesport, Pa.

Lesson for the Local Church

I have just finished reading "God Didn't Need a Millionaire!" in the August issue. Success stories such as this one about the University Avenue Congregational Church can be a real incentive to folks who want to see the local church prosper, yet will not be convinced from the Word of God that the answer to the local financial problem is in sacrificial giving to missions.—Jonathan Hodges, Pastor Ardsley Community Chapel, Ardsley, Pa.

Pastor Hodges and other readers who found "God Didn't Need a Millionaire!" a truly significant challenging article, will be interested in this further word from the author. She writes:

We have again had to increase the monthly payment necessary for the missionaries' support, so that the amount is now \$117 a month instead of \$100. Also the people have given special offerings for new folding chairs, folding tables, new dishes and a love-offering of \$150 to a young couple who have acted in the capacity of youth counselors without a stated salary . . .

If even one or two churches are led to stretch the muscles of their faith and undertake the support of a missionary, I feel the article will have been worthwhile.—Catharine Brandt, St. Paul, Minn.

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NEWS REPORT

EDITOR, CHARLES T. LAMPMAN

worldwide news

for and about
Christians

PRESSTIME PARAGRAPHS

The small organ on which Ira D. Sankey composed "The Ninety and Nine" has been acquired by the Billy Graham Evangelistic Association and is on display at their Minneapolis headquarters.

President Eisenhower has proclaimed the week of November 28 to December 4 as National Salvation Army Week. The Army, now in its 75th year in the U.S., has 3,996 officers administering 6,400 charitable and religious centers throughout the country.

The Senate Judiciary Committee voted unanimously to disapprove a proposed constitutional amendment which would recognize "the authority and law of Jesus Christ, Saviour and Ruler of Nations."

NEWSQUOTE of the Month

"The average churchgoer just doesn't care about technical differences separating denominations. He will unhesitatingly cross denominational lines in choosing a place to worship, often basing his decision on such considerations as the pastor's personality, the pleasant way an usher greets him, or the ease with which he can park the family car."

Story Behind the Quote: This observation was made by Casper Nannes, religion editor of the Washington, D.C., *Evening Star*, in *Collier's* for August 20. The writer asked, "Will all Protestants unite in one church?" and marshaled evidence to show that unity is a distant goal—unlikely in the foreseeable future.

The magazine article was prompted by the second assembly of the World Council of Churches in Evanston, Ill. There representatives of 161 Protestant and Eastern Orthodox communions wrestled with the major topic, "Our oneness in Christ and our disunity as churches."

Facts to consider: Although there are 250 denominations in the U.S., 74 per cent of the Protestants are found in four major groups—Baptist, Lutheran, Methodist or Presbyterian.

Some denominations—the United Lutheran Church in America, the Lutheran Church-Missouri Synod, the Southern Baptist Convention, among others—have strong theological objections to any movement toward unity.

There will never be a Protestant pope, says the article, because "Protestant denominations still think too highly of their independence."

New Income Tax Bill Seen Aid to Evangelical Causes

Religious and charitable institutions—including most evangelical organizations—stand to benefit from liberalized provisions of the new US Internal Revenue code signed into law by President Eisenhower.

Chief changes: (1) Raising from 20 to 30 per cent the amount a taxpayer may deduct from his income because of gifts to religious or charitable organizations. (The additional 10 per cent must be limited to gifts to "a church, a convention or association of churches, or a regularly established educational institution, or a hospital. Item: The classification "religious order" was eliminated because it was too hard to define.)

(2) Allowing pastors who are not provided with a residence or living quarters to deduct the cost of such housing when computing their taxes. Pastors who provide their own housing may deduct the actual cost of it. (A close reading of the new law indicates that ordained clergymen who work for denominational institutions—schools, colleges, hospitals, or publishing organizations—will also come under this provision.)

(3) Making contributions to non-profit burial and cemetery associations deductible as charitable purposes.

(4) Permitting business corporations to carry over to future tax years charitable contributions which they make in excess of 5 per cent of their taxable income.

(5) Liberalizing the tax provisions with respect to philanthropists, allowing them to ultimately give nearly all the money they would otherwise pay in taxes.

Avowed purpose of the new tax code was "to aid these institutions in obtaining the additional funds they need, in view of their rising costs and the relatively low rates of return they are receiving on endowment funds."

Congress Asked to Reaffirm Religious Freedom

A House Foreign Affairs subcommittee has recommended that Congress adopt a joint resolution "reaffirming rights of people of the world to freedom of religion."

The resolution, sponsored by Rep. A.S.J. Carnahan (D-Mo), calls upon Congress to resolve that "the United States reaffirm their devotion to these principles of religious freedom and call upon people of the world to join in protecting their continued right to worship God and practice their spiritual beliefs." Fate of the recommendation is not known at presstime.

Prayer Day for Doctors, Nurses Proposed

A resolution authorizing the President to proclaim Sunday, April 3, 1955, as a special day of prayer for the "Men and Women in White" was introduced in the House by Rep. Antoni N. Sadlak (R-Conn.).

Mr. Sadlak said the idea of a special tribute to doctors and nurses originated with "Mom" Bazinet, well-known youth worker of Hartford, Conn.

FACES AND FACTS IN THIS MONTH'S CHRISTIAN NEWS



Rabaut



Henry



Bristow



Jordan



Tarr



McIntire

• **LOUIS C. RABAUT** (D.-Mich.), the representative who previously sponsored the "Under God" amendment to the pledge of allegiance (*News Report*, July), is confident that his "Pray for Peace" bill will be approved also. If passed by the Senate, the proposal will authorize the postmaster general to provide all post offices with mail-cancellation dies bearing the words, "Pray for Peace."

• **CARL F. H. HENRY**, professor of theology at Fuller Theological Seminary, Pasadena, writing in the August issue of *The Gideon*, official organ of the Gideons, International, extols the Bible's place in contemporary theological discussion. At the same time he charges that public tribute to the Bible is diminishing, that it is "the Book against which America most discriminates, while the underminers of its basic ideas are given unimpeded opportunities."

• **ELMER NEVENSCHWANDER**, dean of the Fort Wayne Bible College, was recently killed by a lightning bolt during a severe electric storm. The dean and two preacher companions, midway through the course at Brookwood Golf course when the storm broke, had sought shelter under a tree. One of the preachers was hurt critically, the other injured seriously.

• **HARRY G. BRISTOW**, founder and director of Christian Youth Cinema, has purchased an unused theater in Philadelphia and will operate it nightly as the first all-religious film house in the country. (Item: Bristow plans to establish an audio-visual institute and an audio-visual Sunday school in the near future.)

• **FRED JORDAN**, founder and director of the American Soul Clinic, has opened a Bible school for Skid Row converts. A three-story building in Los Angeles, purchased at a cost of \$60,000, houses more than one hundred men who study the Bible daily and then return to Skid Row streets to witness to their former companions.

• **LESLIE K. TARR**, pastor of the Harriston Baptist Church, Harriston, Ont., has been named associate editor of *The Gospel Witness*, a weekly magazine founded in 1921 and edited by Dr. T. T. Shields ever since. Dr. Shields, now eighty-eight years old, in introducing his new twenty-five-year-old assistant said, "Mr. Tarr is eminently gifted with the journalistic instincts."

• **CARL MCINTIRE**, of Collingswood, N.J., was re-elected president of the International Council of Christian Churches at the concluding session of that group's third plenary congress in Philadelphia. He has headed the ICC since it was formed at Amsterdam in 1948. (Item: The ICC now represents 54 evangelical denominations, 12 having been accepted at the congress.)

• **DON MOOMAW**, All-American football star from the University of California, in Japan with Youth for Christ, held the first evangelistic service ever held in the Ernie Pyle memorial theater in downtown Tokyo. Eleven chaplains from Camp Tokyo also participated in the program. Result: "Scores of service men and women yielded their lives to Christ."

Background: Mrs. Bazinet conceived the plan during a stay in the hospital following a serious operation. She suggested the date because April is the birth-month of Dr. Joseph Lister, founder of antiseptic medicine. What action was taken, if any, is not known.

ICCC Adds Twelve New Denominations

More than 1,500 persons registered for the third plenary congress of the International Council of Christian Churches, which convened for ten days on the campus of Faith Theological Seminary.

More than 200 persons, mostly leaders of denominations affiliated with the ICC, came from 45 countries of the free world. There were delegates from 37 constituent denominations and official observers from another 24 groups. (Item: Twelve denominations became members during the congress, bringing the total now in fellowship with the ICC to 54.)

In the concluding address of the congress, Dr. Carl McIntire, newly re-elected president, said: "The future of ICC is in God's hands. Its future depends upon giving all glory to God and upon the faithful obedience of His people to His Word, the Bible. We have in the ICC a movement which has for its purpose the preservation of the historic Christian faith."

Laymen-led Texas Revival Draws 70,000

Howard E. Butt, "God's Groceryman" of Corpus Christi, Tex., led an eight-night revival campaign in "over evangelized" Fort Worth. During the "all-laymen-led-crusade" more than 70,000 persons were attracted to the meetings, held in the city's

high school football stadium. Almost 1,000 laymen served on individual committees in 130 local churches. (Item: During the campaign Fague Springman, baritone soloist known professionally as Lee Fairfax, turned down an offer to sing in a new Broadway musical because "I intend to sing only where I can maintain my standing as a Christian artist.")

Nine Air Force Men Form 'Gospel Wing'

Nine young men stationed at the Forbes Air Force base near Topeka, Kan., have organized a "Gospel Wing," for evangelistic work among churches in that vicinity. Many congregations in the area already have been hosts to the group, which comprises a gunner, intelligence NCO, accountant, two photographers, a photographic supply man, mechanic, supply clerk, and photo interpreter. Three of the airmen are planning to study for the ministry following their discharge from the service this fall.

Slain Korean Pastor's Family Aided

The U.S. government finally (if it was not overlooked in the adjournment rush) made restitution to the family of Pastor Pang Wha-II, the Korean preacher who was brutally slain by drunken U.S. soldiers late in 1952. Sponsor of the latest bill to award \$10,000 indemnity to Mrs. Pang and her four surviving children was Sen. Styles Bridges (R.-N.H.) who first introduced the measure in March, 1953. Both the Defense Department and the Budget Bureau had refused to approve the original bill.

The Pang family has been supported recently by GI contributions administered by the Presbyterian Mission in Korea.

(Item: When Evangelist Billy Graham was in Korea last year, he met Mrs. Pang and her children; touched with compassion at her need, he secretly made a generous contribution from his personal funds.)

German Church Papers Reach New High

Religious publications in Germany have increased nearly six-fold in total circulation during the past seven years, and now rank second only to general newspapers and magazines, according to a report issued in Berlin.

The report said there now are 524 church papers with a total circulation of 12,800,000, as compared to 87 with a circulation of 2,300,000 in 1947. Included in the totals are 263 Protestant publications with a circulation of 4,300,000; 198 Roman Catholic papers with a circulation of 7,400,000, and 63 others with a circulation of 1,100,000. (Item: Highest circulation figures registered by religious publications in pre-Nazi Germany was 10,300,000 in 1929.)

Moslem Push Threatens Africa Missions

An article in the Cairo daily, *Al Akhbar*, reports that a plan for a unified Moslem missionary drive in the areas of Africa now dominated by Christian missionaries will soon be put into operation. It is the joint project of the premiers of Egypt and Pakistan and the king of Saudi Arabia.

Mohammed Hassanein Haikal, one of the conferees, at a recent meeting in Mecca, reports that the many Pakistani communities in Africa will be the springboard for the Islamic invasion, while Egypt will plan the campaign and Saudi Arabia will give it full support.

The article speaks of Christian missionaries as "the vanguard of imperialism" and says that Premier Nasser has convinced the other leaders that Islam should be carried to every corner of Africa.

Background: Africa's Mediterranean shore and a considerable area inland from it has been dominated by Islam since the seventh and eighth centuries. It also is a major faith in the northern Sudan, Somaliland, Eritrea and part of Tanganyika Territory. In the past 200 years, considerable communities of Moslems from India—most of whom now profess allegiance to Pakistan—have grown up in central and southern Africa. For more than a year disturbing reports have told of great numbers of natives turning to the Moslem faith.

Moscow Anti-Religion Crusade Spreads

Reports of increasing antagonism toward religion continue to leak out of the Soviet Union, even though some churchmen (*News Report*, September) have returned from conducted tours declaring that there is religious freedom there. Among the latest reports:

(1) *The Literary Gazette*, Pravda, official Communist Party magazine, and *Trud*, the trade union newspaper, have been blasting the public for participating in religious observances.

(2) The Odessa and Kiev radio stations in the Ukraine have been broadcasting violent attacks against both Pope Pius XII and America, trying to prove that religion is "nothing but a mass of superstition."

(3) Newspapers and radio stations in all sixteen republics of the Soviet Union have been criticizing local organizations because of their slackness in promoting atheism. Articles and broadcasts insist: "It is necessary with boldness and determination to expose the reactionary essence of religious beliefs . . . anti-religious propaganda must be waged systematically and with persistence."

(4) In a sudden reversal of tactics, Soviet propagandists have turned to Islam and are ridiculing Moslem religious fasts and ceremonies. Various propaganda media—newspapers, radio stations, magazines, mobile exhibitions and lecture teams—produce a never-ending flood of anti-religious propaganda.

Observers are at a loss to explain the recent anti-religious crusade, which started at Moscow about three months ago and has spread rapidly to every corner of the Union.

Churches in the News

• In Knoxville, Tenn., members of the city police department have instituted a poster campaign aimed at getting young people and their elders into the local churches. The posters, put up in business places all over town by members of the Fraternal Order of Police and Associate Members, show a police sergeant pointing to parents and children who stay away from church and Sunday school. "Were your children

in church Sunday?" it asks. "If not, why not? Will you help us deal with juvenile delinquency?"

• In Chevy Chase, Md., members of the Chevy Chase Baptist Church held a Christmas service in July. Dr. Edward O. Clark, pastor, preached on a Christmas text, and members of the choir and congregation, despite the 90-degree heat, sang traditional carols. Gifts brought to the service were sent to the church's missionary in India. She will receive them about December 25.

• In Chicago, Ill., the Cub Scout pack of Grace Gospel Church has invited an eight-year-old boy, seized by police for viciously vandalizing the church, to become a pack member. The invitation came after the boy's father wrote the pastor, Roy Ferris: "... I was impressed with the total lack of vindictiveness and the radiant spirit of friendliness on the part of the dozen or more members of the congregation whom I met. Please let them know that their warm Christian toleration threw a ray of sunshine on what started out to be a very gloomy wedding anniversary. . . ."

• In Churchtown, Pa., Aaron Burkholder, a painting contractor, learned the hard way that East and West should never meet, when he undertook the task of painting the Churchtown Methodist Church. When the official board of the church received the painter's bid, it was so low it could not be ignored. He got the job. Some time later the board called him, wondering why he had not begun painting their church. When told that the job was two-thirds done, board members did a little investigating and discovered that the contractor had painted the Caernarvon Presbyterian Church, located to the west of the public school building, not the Methodist church, located to the east of the same school. (Item: Now both churches are painted a creamy white and Burkholder philosophically says: "I still feel it was for good and not for evil.")

• In Columbus, Ohio, organized church group opposition prompted the Columbus City council to shelve in a hurry a new zoning code proposal which would have required new or expanding churches to provide one off-street parking space for each six seats in a church.

Plan International Evangelism



Merv Rosell, right, and Dr. Clarence Jones, left, with co-ordinator Cy Jackson discuss plans for an international radio evangelistic campaign over radio station HCJB, largest missionary radio station in the world, in Quito, Ecuador. Dr. Jones, president of HCJB, has invited Rosell and his team to conduct a month-long preaching mission on the station in 1955, to consist of a daily program translated into ten languages and beamed around the world.

Reported to be the first venture of its kind in the history of radio, the All-Nations Crusade will project 300 broadcasts in a single month to an estimated daily audience of 300,000-600 persons daily, many of them behind Communist curtains. Broadcasts will be in German, French, Ukrainian, Russian, Spanish, Yiddish, Portuguese, Swedish and Quechua (for Indian tribes), as well as English.

What every Christian should know about Moody Annuities



Here are the answers to questions most frequently asked . . .

Perhaps, like many other Christians, you've heard a lot about annuities, but you've never read a simple, brief explanation of what they are, and how they work. Then, this message is for you.

WHY WE WROTE THIS ADVERTISEMENT

During the course of a year we talk to hundreds of people who are interested in the work of MOODY BIBLE INSTITUTE. Many want to do something, in a financial way, to help in the school's ministry. When we mention Moody Annuities, they often say, "Oh, yes, we've heard about them. But tell me—just what is an annuity?"

That's why we decided to go right back to fundamentals and try to write an ad that would tell you in plain language about Moody Annuities and what they will do for you.

Carl J. Frizen, Department of Stewardship
MOODY BIBLE INSTITUTE

What is an annuity?

In simple dictionary terms, an annuity is a specific amount of money paid to an individual at regular periodic intervals. How much money you receive and how often you receive it depends on which of several kinds of annuity agreements you enter into.

Basically, a Moody Annuity Agreement is a legal contract by which MOODY BIBLE INSTITUTE, in appreciation of a gift of money for its work, promises to pay the donor a fixed sum of money at regular intervals as long as he lives.

Why do people buy Moody Annuities?

Suppose you want to make a contribution to help support the work of Moody. At the same time you need a certain sum of money coming in regularly for living expenses. So, let us say, you make a gift of \$1,000. Part of this sum will immediately be used to support the daily needs of the Moody ministry, and the rest will be set aside in a fund to guarantee you a regular income for as long as you live.

How much does a Moody Annuity cost?

You can enter into a Moody Annuity Agreement for as little as \$300, and there is no "ceiling" on how big an annuity you can purchase.

How much income do you receive?

It's possible to receive a return of up to 8¼%, but you must keep in mind that annuity rates are figured like insurance rates, in that the size of the payments you receive are based on your age at the time you take out your annuity. They are also based on the size of your gift . . . the larger the sum, the bigger your income. For example, if you purchase a \$1,000 annuity

when you are 65 (female 70) years of age, your annual income for life would be \$59.22. If you are 70 (female 75) when you make your annuity contract, you would receive a life income of \$64.66 per year. Annuity payments may be made to you on a semiannual or annual basis, whichever you prefer.

What does Moody get out of it?

Under the MOODY BIBLE INSTITUTE Annuity Plan, a percentage of the sum of the agreement is considered as a gift to the school. This money is immediately used to meet the operating expenses of training young men and women *tuition free* for effective Christian service. That's why, under this plan, you are sure your money is being used specifically in the Lord's work.

How safe is your Annuity Agreement under the Moody plan?

That portion of your money not used directly for the work of the Institute is set aside in a special reserve fund and is used only to make payments to Moody annuitants (people who have purchased annuity agreements).

This reserve fund is maintained in accordance with the highest actuarial standards and is *never* used for operating expenses or any other purpose. The Institute buildings and equipment represent tangible assets over and above the annuity reserve fund which further protect our annuitants.

The Moody Annuity Plan was instituted more than forty-five years ago and not once during this period have we missed making a payment.

Unlike stocks, bonds, mortgages and other securities, no time is required to supervise your Moody Annuities, since there are no market fluctuations to worry about. Your return is steady, regular and on time.

What different types of Moody Annuity Agreements are available?

- (1) *Single Life Agreement* is issued to one person, who will receive a specified income for life.
- (2) *Joint Agreement* provides for payments to two annuitants jointly. On the death of one, his payment is made to the survivor.
- (3) *Survivorship Agreement* provides for payment to one individual until his death, after which the payment is made to a second person, the survivor, named in the agreement.

How will a Moody Annuity affect your income taxes?

That portion of the annuity sum which is considered the gift to the Institute is an allowable deduction from income taxes as a contribution. A certain portion of the annual annuity income is tax free. Only the taxable portion should be reported as income. A statement for income tax purposes accompanies the agreement.

What sort of activities at Moody will your money be used to support?

Some of the soul-winning activities of Moody that your money will help underwrite are the *tuition-free* Day and Evening Schools, Radio Station WMBI, the gospel literature work, and the gospel-science films.

How you can get started in the Moody Annuity Plan

Just send for FREE booklet, "DOUBLE DIVIDENDS." Fill in coupon and mail today.

Carl J. Frizen,
Dept. of Stewardship

MOODY BIBLE INSTITUTE

820 N. LaSalle Street • Chicago 10, Illinois

☐ Please send me "DOUBLE DIVIDENDS," story of Moody Annuity Plan.

☐ Please send folder, "You Can Take It With You," relating to stewardship and wills.

Name _____ Age _____

Address _____

City _____ Zone _____ State _____

Editorials

The London Crusade

For those who look closely, there is both a world-wide and a personal significance to the story of the Greater London Evangelistic Crusade presented in this issue. This larger meaning lies not in the facts of the campaign, but in their total implication.

It is not only that great numbers of the lukewarm, the unbelieving and even the antagonistic were brought under the hearing of the gospel. It is not only that thousands have given indication of having found Christ—though this is of supreme importance. It is not only the fact that London, the British Isles, and indeed the continent of Europe are more friendly to the gospel because of what God has done through Billy Graham and his team.

All these things are true, and they alone would be enough to set the London crusade apart as a monumental work of God. But there is something more.

The moving spectacle of great numbers of men and women in our times turning aside to listen to the gospel of Jesus Christ, many to believe, has brought before the public eye a great and gracious hope which in the popular mind has been largely obscured by the mists of materialism and outright unbelief. And surely this has by God's grace come at a time when such a hope is most desperately needed.

* * *

It is no secret that a large segment of the present generation has grown up in a world which placed its trust predominantly in the might and wisdom of men. Most of these hopes in recent years have toppled over one by one. There is today a growing awareness that man's expectations for betterment, for peace and the so-called good life does not lie in treaties or conference tables or world organization; that it does not link with advance in culture, education or prosperity.

But there is a hope—and the word which comes from across the Atlantic of new interest in the gospel brings this fact into focus before the U.S. public. That hope is real and vital. It still has power to grip and draw the hearts and minds of men.

Over and over, as one looks at the record of the London crusade, the fact is driven home that the gospel of Jesus Christ is for all men, the rich and poor, the uneducated and the learned, the moral and the unmoral. And it is for now.

To the individual who is not a Christian, we would say plainly that the significance of the crusade and this issue is that there is a hope and a life of cleanness and joy and power for you, for your loved ones, for all who will receive the salvation provided in Jesus Christ.

* * *

For Christians, the crusade and its impact also has a larger meaning. It is a much-needed reminder that God is still intervening in the affairs of men, that He is carrying out His purposes in power, and that His purpose is still wise, loving and compassionate. In 1954 He still seeks those who have so far rejected Him.

There is encouragement for us, too. The crusade, as well as the response in cities like Berlin, says plainly that the gospel of Jesus Christ is no less powerful than

in its early days. The Word of God, the privilege of prayer are mighty in the hands of godly men.

Already there are indications that because of God's moving in the British Isles and on the Continent the gospel is being heard with new respect in our own country. Perhaps it is not too much to hope that we are moving toward the time when it will again be recognized across our land as in the days of Billy Sunday and D. L. Moody.

One thing is certain. The door is open wide for evangelistic meetings, for soul winning in our churches, for personal witnessing. The question is, are we ready to go in?

Delinquency's Simple Answer

At this writing a number of particularly shocking crimes by teen-agers in various parts of the country have prompted the nation to take another close look at juvenile delinquency. What there is to be seen is more than enough to redouble the concern of those who think and care.

In Brooklyn teen-age boys from so-called "good" homes have been arrested after weeks of roaming through the city's parks and streets, killing and torturing for pleasure. One man was beaten to death, another beaten and drowned; at least two teen-age girls were horsewhipped, and others were made the victims of sadistic attacks of one kind or another.

In New York City more than half of those arrested last year for crimes of violence were 25 or younger; this year arrests of children under 16 have spurted 17.2 per cent over the previous twelve-month period. During May, June and July, 32 New York policemen were assaulted by young hoodlums.

Nationally, juvenile delinquency rose 29 per cent between 1948 and 1952—this in spite of the fact that the total number of children 10 to 17 has increased only 6 per cent in the same period. Why?

One might speak at length about causes. J. Edgar Hoover has made the assertion that:

1. Seven out of eight children quit church and Sunday school before they reach 15.
2. Children spend eight times as many hours at movies as at religious services.
3. Circulation of "sex" magazines has jumped to 15,000,000 a month, and the chief buyers are teen-age boys and girls.
4. The nation harbors three times as many criminals, increasingly young, as it has college students.
5. As a nation we spend \$750 on amusement for every \$1.00 contributed to church work.

These of course are not the only causes. There are broken homes and crime shows on TV and the pushing of liquor and dope among young people. Above all there is the godlessness of parents and the nation as a whole and even, sad to say, the superficial faith of many professing Christians.

Shall we then give up?

Let us concede first of all that what is happening should be no great surprise. God has clearly said that in the last days perilous times will come. "Men [and this includes young men and women] will be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents."

Yet as long as the Church remains, it is to be here as God's instrument for calling out a people for His name. And since God's call is to the sinful, it includes the unhappy, deluded, needy young men and women who are or will be juvenile delinquents.

If we as Christians content ourselves with looking for one or two pat and easy formulas, we will not accomplish much. If we ignore the resources at hand to search for the BIG idea, we will remain where we are right now.

But there is another way.

How many of us have *tried* to do anything—anything definite or specific—to head off potential juvenile delinquents in our own neighborhoods or communities?

D. L. Moody started a Sunday school—not a Sunday school competing with those already in existence, but one which met on Sunday afternoons in a rented dance hall. A good many of those he gathered would be called juvenile delinquents in our day. But he reached them by dint of sacrifice and personal effort.

There are a number of ways of reaching young people for Christ, of reaching parents for Christ, of encouraging and strengthening Christian homes. There is a price to pay, however, a price in terms of time and effort and personal attention. Such a price will be paid only by those who care, who are content to do the unspectacular things they see at hand to do, who labor because they love the Lord Jesus Christ and the souls of men.

Juvenile delinquency coast-to-coast may be a problem too great for adequate solution. But juvenile delinquency in your church area or neighborhood is not too big to be fought hard if—let's admit it—someone really cares.

Helping the Evangelist

In this issue, MOODY MONTHLY again emphasizes the very important work of evangelism.

As we rejoice over the unusual way in which evangelism has been carried on in London and the British Isles, it is perhaps well to remind ourselves of the work which God is constantly doing in the smaller cities and village areas across the land. Such communities are equally important in the scheme of God.

We are thinking especially of the experience of one of our evangelist friends who recently received an invitation from a committee in a small Pennsylvania town. On the surface it was not too promising, and he was about to write them that he could not come. Then his wife spoke up. "Someone needs to go to the small places," she reminded him. And so the evangelist accepted.

There were times when he felt that his acceptance had been a mistake. This was true when he first saw the tent in which the meetings were to be held—a 2,000-seat tent pitched in a field three miles from the nearest town.

But this servant of God saw the Holy Spirit work in a mighty way in the days that followed. Night after night cars lined the country roads, turning into the field where

the tent was located and overflowing the allotted parking space. When the meetings were over, a count showed that twice as many people had turned out to hear the gospel as ordinarily attend the county fair. Several hundred persons made professions of faith in Christ, and another hundred rededicated their lives. Among those reached were some of the "hopeless" cases in the community, as well as some of its most promising leaders.

There are literally thousands of communities like the one we have just mentioned, as well as the large metropolitan areas and the cities and towns in between, which need the ministry of evangelism if our own population in this country is to be reached. These are fields white unto the harvest, and we thank God for every evangelist laboring in them.

Such workers as they go up and down the country preaching Christ urgently need the prayer support of Christians. For that reason we urge every MOODY MONTHLY reader to notice particularly the map and listing of evangelists in this month's Evangelism department (p. 72). Get acquainted with the pictures of the evangelists presented there; note the areas where they will be holding meetings in these next few weeks. Then pray for God's moving in these meetings.

The Price of Doing

The day was both rainy and windy—no day to try for a record. Especially no day to try to shave those last difficult seconds from the record which would mean running the mile in under four minutes.

At six o'clock, however, a slender, light-haired six-footer dug in his spikes and started running. Before he had finished, he had succeeded in what he had set out to do and a record of 3 minutes, 59.4 seconds was his.

What does a run in the rain—even a record-breaking mile—have to do with Christian living? More than one might think, perhaps. For months and even years the young athlete's efforts had pointed toward this one race. His hours of sleep, his diet, his personal habits, his hours of running practice were all subordinate to the goal he had set before him. In a very real sense he broke the record not on the track but in the rigors of his training.

God has a task for you. Are you in training for it? Is anything *you* want important enough to hazard the task God has ahead?

Coming Next Month



RUTH GRAHAM

You've seen her picture, perhaps seen her in person. Next month begins the warm, appealing story of how God has moved in her life . . . of what it is to be the wife of the country's best known evangelist, told in an exclusive series of interviews with Faith Coxe Bailey.

DOTHAN REPORT

Fascinated by Bible archaeology? Dr. Joseph P. Free, professor of Archaeology at Wheaton College, shares the absorbing story of his excavations at the Bible city of Dothan. It's another special feature you won't want to miss. Watch for it.

SERIOUS HOUR

"I have never seen so many statements from authoritative sources indicating world peril." So writes Dr. Wilbur M. Smith in introducing the subject, "This Serious Hour." It's just one of several absorbing topics treated in his "In the Study" for November.

THANKSGIVING

Yes, it's just around the corner. Dr. Torrey M. Johnson, nationally known evangelist and founder of Youth for Christ International, points out its implications for you and for our country as a whole this year. Be sure to see his helpful article.

Coming in December

FULL-PAGE COLOR PHOTOGRAPH OF BILLY GRAHAM, SUITABLE FOR FRAMING. (November and December issues will be available only to regular subscribers or through existing channels of distribution. For special subscription offer, see page 127.)



LONDON'S Hour of Decision

Official Report of the Billy Graham London Evangelistic Crusade

CHRISTIANS everywhere have been rejoicing in the great and gracious working of our God in the Billy Graham London campaign. It is eminently fitting that MOODY MONTHLY, linked as it is with the far-reaching evangelistic ministry and burden of D. L. Moody, should bring the official American report of this great crusade. We rejoice in the opportunity of presenting the striking and detailed picture of the London campaign and its results. May every page bring you a blessing.

William Bullington



How many of us have *tried* to do anything—anything definite or specific—to head off potential juvenile delinquents in our own neighborhoods or communities?

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the tent was located and overflowing the allotted parking space. When the meetings were over, a count showed that twice as many people had turned out to hear the gospel as ordinarily attend the county fair. Several hundred persons made professions of faith in Christ, and another hundred rededicated their lives. Among those reached were some of the "hopeless" cases in the community, as well as some of its most promising leaders.

There are literally thousands of communities like the one we have just mentioned, as well as the large metropolitan areas and the cities and towns in between, which need the ministry of evangelism if our own population in this country is to be reached. These are fields white unto the harvest, and we thank God for every evangelist laboring in them.

Such workers as they go up and down the country preaching Christ urgently need the prayer support of Christians. For that reason we urge every MOODY MONTHLY reader to notice particularly the map and listing of evangelists in this month's Evangelism department (p. 72). Get acquainted with the pictures of the evangelists presented there; note the areas where they will be holding meetings in these next few weeks. Then pray for God's moving in these meetings.

The Price of Doing

The day was both rainy and windy—no day to try for a record. Especially no day to try to shave those last difficult seconds from the record which would mean running the mile in under four minutes.

At six o'clock, however, a slender, light-haired six-footer dug in his spikes and started running. Before he had finished, he had succeeded in what he had set out to do and a record of 3 minutes, 59.4 seconds was his.

What does a run in the rain—even a record-breaking mile—have to do with Christian living? More than one might think, perhaps. For months and even years the young athlete's efforts had pointed toward this one race. His hours of sleep, his diet, his personal habits, his hours of running practice were all subordinate to the goal he had set before him. In a very real sense he broke the record not on the track but in the rigors of his training.

God has a task for you. Are you in training for it? Is anything *you* want important enough to hazard the task God has ahead?

Coming Next Month



RUTH GRAHAM

You've seen her picture, perhaps seen her in person. Next month begins the warm, appealing story of how God has moved in her life . . . of what it is to be the wife of the country's best known evangelist, told in an exclusive series of interviews with Faith Coxe Bailey.

DOTHAN REPORT

Fascinated by Bible archaeology? Dr. Joseph P. Free, professor of Archaeology at Wheaton College, shares the absorbing story of his excavations at the Bible city of Dothan. It's another special feature you won't want to miss. Watch for it.

SERIOUS HOUR

"I have never seen so many statements from authoritative sources indicating world peril." So writes Dr. Wilbur M. Smith in introducing the subject, "This Serious Hour." It's just one of several absorbing topics treated in his "In the Study" for November.

THANKSGIVING

Yes, it's just around the corner. Dr. Torrey M. Johnson, nationally known evangelist and founder of Youth for Christ International, points out its implications for you and for our country as a whole this year. Be sure to see his helpful article.

Coming in December

FULL-PAGE COLOR PHOTOGRAPH OF BILLY GRAHAM, SUITABLE FOR FRAMING. (November and December issues will be available only to regular subscribers or through existing channels of distribution. For special subscription offer, see page 127.)



LONDON'S Hour of Decision

Official Report of the Billy Graham London Evangelistic Crusade

CHRIStIANS everywhere have been rejoicing in the great and gracious working of our God in the Billy Graham London campaign. It is eminently fitting that MOODY MONTHLY, linked as it is with the far-reaching evangelistic ministry and burden of D. L. Moody, should bring the official American report of this great crusade. We rejoice in the opportunity of presenting the striking and detailed picture of the London campaign and its results. May every page bring you a blessing.

William Bulberson



BILLY GRAHAM

September 3, 1954

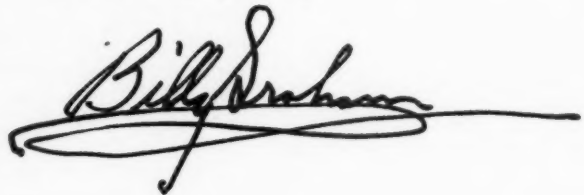
*The Moody Monthly
820 North La Salle Street
Chicago 10, Illinois*

Dear Friends:

We are deeply grateful to the Moody Monthly for this special edition giving a full and complete report of our recent London meetings. In answer to the prayers of millions, God was pleased to send a gracious outpouring of His Holy Spirit in London. I had the privilege of being a spectator as God worked His mighty wonders to perform.

The Moody Monthly has come to my home regularly for many years. I read it from cover to cover. It has been of the greatest possible benefit in my Christian life and ministry. To all Christians everywhere I commend it as a Bible-centered, Christ-centered and church-centered magazine.

Sincerely yours,

A handwritten signature of Billy Graham in dark ink, featuring a large, stylized 'B' and 'G' with a long horizontal flourish extending to the right.

*Can't
think how
Bible-centered
I should be*

BG:L



The London Story . . .

By PAUL HARVEY

American Broadcasting Company Newscaster

*Hello, Americans. This is Paul Harvey.
The 12 weeks' crusade in England is at an end.
And Dr. Billy Graham has written two new pages into the
history of that crowded little isle.*

*London is talking tonight only of the thunderous farewell . . .
when the city's two largest athletic stadiums were not
large enough to seat that last great audience.
Sixty-seven thousand filled every seat in White City Stadium and
spilled out onto the cinder track
for the midafternoon meeting.*

*There was some typical British weather on this final day.
And though midway in Billy Graham's message it began to
drizzle . . . it did not deter another 2,062 persons
from leaving their seats . . .
Walking the long aisles . . .
And standing before the flower-draped platform, they recorded
publicly . . . their decisions for Christ.*

*Then behind a screaming motorcycle escort,
the evangelistic team raced through four miles
of traffic to Wembley Stadium . . .
site of the 1948 Olympics.
And there . . . at 6:00 P.M. London time . . . was held
the last crusade meeting of the current campaign.*

*Wembley was an island in a sea of
chartered busses and automobiles.
Forty chartered trains jammed the tiny rail station.
Every road in every direction was choked with traffic.
Your nearest parking place was three miles from
the stadium. You walked that three miles.
Scores, in fact, had spent the whole night
camped in front of the stadium entrance . . .
to be assured a seat.
And all this . . . despite the fact that it's still raining.*

*So, there at Wembley . . .
on a great platform erected toward
one end of that egg-shaped arena . . .
Billy Graham preached to the largest crowd of his career.*

*The historic cup final football matches in
that stadium generally play to 100,000 spectators.
That's all the seats there are.
But for today's final meeting, all those seats
were filled and 20,000 more swarmed out across the turf . . .
standing in a great semicircle for 90 minutes . . .
And when, in those closing minutes,
Billy Graham asked those who would make public their
declarations for Christ to come forward . . .
3,000 answered that invitation . . . 3,000
made their way through the crowds . . .*

The dramatic
"London Story" was first shared
with Christians
coast to coast
on Sunday,
May 23,
as part of the
"Hour of Decision"
broadcast
marking the close of
the London crusade.
It is used
by permission.



joining the others . . . for a combined total in 12 weeks of 35,000 Britons . . . who have stood up to be counted . . .

And on this final day . . . there was an unprecedented benediction from the Archbishop of Canterbury, primate of the Church of England, who asked a divine blessing on Dr. Billy . . . and his fellow workers.

So that is what London is talking about tonight. That . . . and the fact that more than 17,000,000 were present at the several crusade meetings during this campaign in England. More than 17,000,000.

But in the business of news analysis . . . where we live very close to the writing of history . . . where we seek to evaluate developments as to true relative importance . . . I cannot but feel that a great and lasting good which has been born these last three months is being overlooked . . . Here's what I mean . . .

America . . . rather suddenly thrust into a position of world leadership . . . has been vigorously anti-communist . . . We have known what we were against . . . But it has been less clear what we are "for." It would seem we have tried to lead . . . without knowing where we were going. Suddenly . . . from the United States . . . there has been dispatched to Britain an ex-officio ambassador . . . who knows what he is for.

When they would stop Dr. Billy in the pubs and the shops and the schools of England,

in the trams, in the Houses of Parliament and say . . . what of this or that political question . . . his only reply was . . .

"I did not come here to talk politics. I came here to speak of Christ." And a strange thing happened. The British press . . . which had its pencils sharpened to pick this crusade to pieces . . . gradually did itself become converted. And in about the third week of these 12 . . . when he had turned aside their barbs with an armor of righteousness . . . when the skeptics became convinced of his sincerity . . . England was his.

Of course, Dr. Billy would not like me to say it just that way. "It's not I who draws the crowds," he says, "it's God."

When the final service was over today . . . As the Archbishop of Canterbury was walking with Billy Graham away from the platform . . . it was the Archbishop himself who said, "This is the beginning of a new day."

I can only guess what he meant. But I know Billy Graham . . . and I know England. Both . . . personally. And after all the dollar diplomacy, for our neighbor suddenly to meet the kind of American who knows what he is "for" . . . It cannot help but be like a fresh breeze from the clover patch . . . entering through the window to the west . . . flooding through their smoke-filled room. END.



Associated Newspapers Photo

Some 120,000 persons filled and overflowed Wembley Stadium at the final meeting. Right, Dr. Graham, the Bishop of Barking and the Archbishop of Canterbury following the Wembley Stadium meeting. News of the World Photo



Those Marching Feet • • By F. Cawley

THE appeal [climaxing one of the Graham meetings in Haringay Arena] had gone home, but for a moment—and there was a clutch at the heart lest it misfire—there was no movement. Then it began, and one heard the sound of folk coming.

Again and again, and very gently, the fearful and timid were given a measure of initiative to dare that almost fearsome but entrancing step, that of moving to the feet of Christ. It was an evangelism that held one, moved one, creating within a sense of gratitude and thrill that London at long last was being moved and won for Christ.

But for me, more and greater was to come. Very quietly, the preacher asked [the inquirers] to turn and enter the rooms at the back. Then I knew a thrill within that moved me almost to tears. It was the sound of marching feet! . . . Tramp! Tramp! Tramp!—it was, one thought, the initial troops of a vast army on a great march . . .

Those marching feet! God be thanked that we have lived to hear this sound!

—*The Life of Faith*

October, 1954



Listening in the rain at White City Stadium. Some 67,000 filled every seat and spilled out onto the cinder track for the final mid-afternoon meeting at which thousands made decisions for Christ.

*The Greater London Crusade
was the result of more than 2 ½ years of
prayer, planning and preparation*



F. Roy Cattell

How It Came About

By F. ROY CATTELL

Secretary, the Evangelical Alliance

THE Greater London Crusade was the first major campaign which Dr. Graham has conducted outside his own country.

It was in September, 1951, that the first letter suggesting the possibility of a visit by Dr. Graham to Great Britain came to the secretary of the Evangelical Alliance at our headquarters in London. The following March Dr. Graham and his wife, Cliff Barrows and his wife, and Jerry Beavan paid a private visit to England, during the course of which the Alliance arranged a special reception and meeting to which representative ministers and leaders of various walks of life were invited. Dr. Graham addressed this meeting in the Church House, Westminster, following which a smaller but representative group gathered to consider the possibility of inviting Dr. Graham to Great Britain.

Before the final invitation was issued, the Archbishop of Canterbury and other church leaders were consulted, and it was ultimately agreed that the invitation should be issued by the Evangelical Alliance. After Dr. Graham had accepted the

invitation, the Council of the Alliance brought into being, under the chairmanship of Major-General D. J. Wilson Hafenden, a special *ad hoc* executive committee to handle all the affairs of the crusade. It was my privilege to act as secretary to this committee, as well as to the Alliance itself.

Jerry Beavan, Dr. Graham's executive secretary, paid a number of visits to Great Britain during these preliminary stages of preparation. Later, additional members of the team arrived, a special office was set up, staffed largely by British personnel, but with a number of members of the team taking leading parts. From the autumn of 1953 right through to the opening of the crusade in March of 1954, there was an ever-growing organization carrying out the work of the executive committee.

The economic situation in the British Isles was such that it was apparent that the vast sum necessary for such a crusade could not be raised in this country alone. Through the kindness of our American friends, a sum of money was advanced by them in order that the first approach to the Christian public in Great

Britain could be for prayer support rather than finances.

A budget of approximately £100,000 was worked out to cover building rentals, publicity and administration. As a result of the tremendous success of the crusade, the many additional meetings held, and the scale of the follow-up program, the total expenditure was approximately £160,000. This sum was raised, in addition to the contribution from the United States (approximately £40,000), by collections and direct donations here in this country, mostly during the three months of the crusade.

In addition Dr. Graham and his team met all their traveling expenses, and paid for their accommodation while in this country from funds raised in the United States. Without this help the crusade could never have been carried through on anything like the same scale as was done. Thus we acknowledge our great debt to thousands of fellow-Christians in the U.S.A. for their share in this crusade, which has made the greatest single impact on the British Isles for the gospel of our Lord Jesus Christ in the present century.

END

Dr. Graham with committee of the Evangelical Alliance, the organization issuing the invitation for the London Evangelistic Crusade.





Far from being indifferent, newsmen boarded the liner, *United States*, before it reached port to interview Graham. London Daily Herald Photo

Three-Month Miracle

By GRADY WILSON

Associate Evangelist with Billy Graham

WITH all the speed of the new *S.S. United States*, the fastest liner on the high seas, we were still traveling all too slowly to reach the British Isles, for we knew that God was going to do something grand and supernatural in that land. What it was we did not know. We were counting the moments in prayer and anticipation. Throughout the world thousands of prayers had been offered for the crusade which was to begin in Harringay.

While in the mid-Atlantic we were challenged to more concentrated prayer because of a misunderstanding on the part of some of the British people brought about by an article they had supposed was written by Billy Graham. A member of the Labor Party had even proposed to ask Britain's home secretary that Billy Graham and his team be kept from setting foot on British soil.

But for seven and one-half years we had seen God answer prayer and perform miracles all over America and

throughout the Orient. Barriers had been broken down, obstacles had been removed, indifference had been transformed into warm enthusiasm as a direct result of earnest and sincere prayer. We have since concluded that nothing could have happened to so focus the attention of the entire world upon London and cause Christians throughout the world to pray more fervently for the success of the crusade than this incident.

✦ AGAINST this background, the Holy Spirit was beginning His mission which was to sweep out from Harringay over all London, and then up and down the British Isles, and eventually on to the continent of Europe. What followed was indeed a miracle from start to finish—and the finish is not yet in sight.

We had been warned about the indifference of the English press to religion, but to our amazement some 20 or 30 members of the press had boarded the ship out in the English Channel, trying

to get their stories and pictures ahead of many others who were waiting on the docks at Southampton.

Then came the tremendous reception at Waterloo Station, when several thousand people turned out to sing the grand old hymns of the Church and to extend the warmest welcome to the city of London that we had ever received anywhere in the world.

The next morning 150 reporters, a few friendly but most of them skeptical and critical, met Billy Graham in a hall across from Westminster Abbey. There with machine-gun rapidity they fired questions at him concerning this proposed evangelistic mission at the Harringay Arena. After an hour and a half, their cynicism and skepticism had subsided for the most part into warm, friendly smiles. Most of them left with handshakes and comments such as, "God bless you! We are happy to have you in London."

On the Saturday night before the cru-



In spite of an all-day downpour and a sea of mud underfoot, some 120,000 waited for hours at Cliff College to hear Billy Graham. Left, some of the busses which brought them. Manchester News Chronicle Photos

sade was to begin officially (on Monday night) we met several thousand workers—counselors, stewards and choir members—at Harringay. We were all surprised but thrilled to see some 60 or 70 persons step out and come forward to acknowledge Christ as personal Saviour that very first time we went to Harringay. That number increased night after night, until finally we saw them coming by the hundreds to publicly confess Christ before men.

✦ THERE was no hand raising in the Harringay crusade and very rarely was the crowd asked to stand as the choir softly and prayerfully began the old invitation hymn, "Just as I Am." As a rule, they just got out of their seats and walked slowly down the aisle before 11,000 people to make their decisions for Christ.

On a few occasions there was open opposition from someone in the audience, but in spite of the opposition God would give a greater harvest of souls on that night than on other occasions. No matter how hard the devil worked, the Spirit of God worked harder.

Every night Billy Graham would begin with a new subject and of course a different text, but he would always conclude his message with the simplest gospel presentation, giving the basic fundamentals of the gospel. He would describe man's fall in the garden of Eden, the guilt and sin of the human race, man's only hope of salvation, his only source of forgiveness. The audience was then asked to bow in prayer, after which those making decisions streamed out and down long aisles to register publicly their decision for Jesus Christ.

Among those coming to Christ were lords and ladies, movie stars, gang leaders, pickpockets and even leaders of the Communist party. From all walks of life, the high and the low, the weak and the mighty, they came to Christ. One evening Billy Graham turned to Cliff Barrows. "Let's sing one more stanza," he said. During that stanza a beautiful young actress stepped out and graciously walked down the aisle all alone.

On one occasion the secretary of the Communist party at Reading, England, came to accept Christ and renounce Communism, while his wife stood joy-

fully weeping and looking on.

✦ It was my privilege to be in many of the relay services which had been scheduled through the assistance of the Post Office Department. (The Post Office Department in Britain is in charge of the telephone service.) Through these telephone wires we were able to bring the services directly from Harringay to various auditoriums and churches all over Britain.

For one week we relayed these services to the Trocette Cinema in South London (where the major part of crimes are committed and where the Edwardian gangs roam the streets at night seeking mischief). One night the Razor Gang came to this cinema while Billy Graham was giving the invitation at Harringay. The gang came in determined to break up the service. However, they were stopped at the door by a big, broad-shouldered policeman named Tony Gunster. A radiant Christian, Tony all smiles, challenged the gang to give Christ a chance in their lives. He talked to them straight. "You fellows are a bunch of cowards," he told them. "If not, you

would all accept Christ as your Saviour."

At this the gang leader stepped forward. "Sir," he said with great earnestness, "I'm tired of this kind of life. I'm no coward. I'll do anything to find happiness. I would like to become a Christian."

Tony slipped his arm around him and they walked down the aisle together as the gang leader openly professed Christ, along with many others who came that night in a relay service many miles away from Harringay.

On occasion the aggregate attendance in these relay meetings reached some 20,000 persons or more, with hundreds of decisions for Christ in addition to those being made nightly in Harringay Arena.

For the last month of the campaign at Harringay, Carlton Booth and I had the privilege of traveling to services every night in different places within a hundred mile radius of London. Everywhere we went we saw churches, auditoriums, stadiums and amphitheaters jammed to capacity with people hungry to hear the good news concerning Jesus Christ. In those meetings which were not relay services we saw still other hundreds come to the Saviour.

Some of the most thrilling memories I have of the London crusade are of those many churches that were packed to capacity with people who sat waiting expectantly to see what God was going to do in their community in bringing souls to Himself. We were told by many ministers that never before had they seen so many people in their respective churches. This was an indication of the great heart hunger of people all over the British Isles.

For the most part we were asked to wear the clerical garb of the Anglican clergy. We were also asked to speak from the elevated lectern, and then while someone pumped air into those age-mellowed organs and the organist played softly, we sang "Just As I Am" as people walked down those aisles to take Christ.

Nearly every day during the entire crusade there were many meetings arranged by the various trade organizations all over Greater London. Nearly every trade in the city has a small or large group of Christians who have been organized into a Christian Union. For example, the Prudential Life Insurance Company has a very large Christian Union, and there is also a large Christian Union at the London County Council, headquarters of the Greater London Government. Most of the larger factories have their own Christian Unions at their plants. At these meetings the Christians would often bring their unconverted friends. An invitation would be given to the unsaved, and scores of people came to Christ there who never had the opportunity of attending the Harringay crusade.

On two occasions Dr. Graham had the
October, 1954



The Cliff College meeting over, these Britons, old and young, join in pushing their heavy bus out of a slippery spot as they leave. Manchester News Chronicle Photo



Grady Wilson

privilege of speaking to the nation through BBC television, and as a result we received several thousand letters, many of which came from those who were making their choice for Christ as the result of the television program. Others having heard Billy Graham on BBC radio accepted Christ, while still many others made a profession of the Saviour as the result of seeing "Oiltown, U.S.A.," the Billy Graham film, which was shown throughout Britain during the days before the crusade and later while the crusade was going on.

Many things happened during the London crusade which caused the members of the executive committee to wonder if we would have anyone attend the meetings at Harringay. During Easter week, for example, nearly all the churches were having special meetings of their own; but still every single night Harringay was packed to capacity.

On the night of the Queen's return from her tour abroad, hundreds of thousands of people came to London to give her a welcome home. Some of our crusade leaders expressed grave concern over the fact that there would be very

few, if any, coming to Harringay that night. That very night we turned away several thousand people. The arena was completely jammed. This was true of the entire three months, with the exception of only three or four nights when we had a few seats to spare. This was a phenomenal and a supernatural thing indeed, for which we have been continually praising God.

We had quite a number of celebrities from the movie world drop in for a visit at the Harringay meetings. They would go away shaking their heads saying, "We do not understand it. So many people attending over such a long period of time."

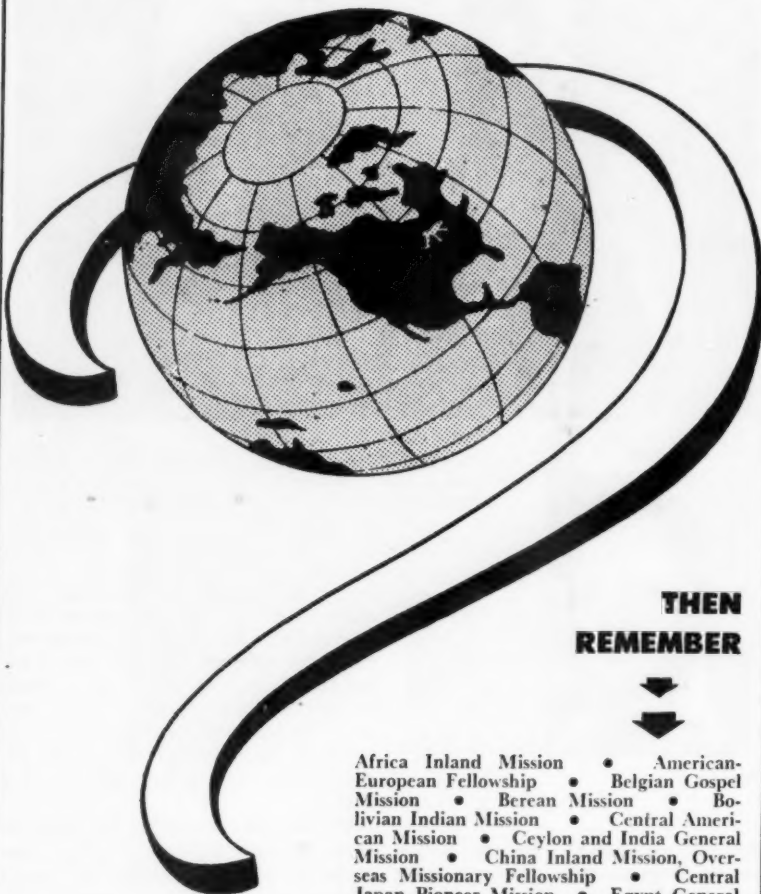
The two closing services at White City Stadium and Wembley Stadium—where there were 67,000 and 120,000 persons attending, a total of 187,000 persons—were glorious indeed. But in many ways the two services which followed on June 7 at Cliff College, about 20 miles out of Sheffield, England, were even more spectacular. It was estimated that about 120,000 persons came to those two meetings, in spite of an all-day downpour of rain.

As long as I live I shall never forget that memorable sight. When we arrived, the great crowds were coming across the field and through the meadows from all directions. There were nearly a thousand busses, the great majority of them bogged down in the fields along the highway. There the people stood singing in the downpour of rain, waiting expectantly to see what would happen when the message of Christ was proclaimed.

There were several thousand decisions

ARE YOU PRAYING

FOR FOREIGN MISSIONS?



**THEN
REMEMBER**



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1860 Broadway

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for Christ in those meetings, in spite of the rain and in spite of the fact that they had no place to sit. The great crowd stood from nine o'clock in the morning until six o'clock at night. There was no place of shelter, it was out on an open hillside; but still they waited, hungry for the message of salvation.

Even while we were resting in the borders of the Scotch Highlands a young man from the Royal Air Force came saying, "I missed the meetings at Harringay, but I am not a Christian and I want to be saved." Out in front of the hotel it was our privilege to lead him to a saving knowledge of Christ.

This series of miraculous events will stand out in our memory forever as a mighty demonstration of the power of the Spirit of the living God. Over and over again we would say to ourselves in the words of the message which first found its way through the metallic lips of the telegraphic instrument across the world, "What hath God wrought!" **END**

The Other Half

According to Graham's headquarters, about half of the English clergy (supported) the crusade. A self-appointed spokesman for the other half—a prominent Anglican rector in London—remarked sourly that he personally found Graham rather "sticky."

But the sting of the jest was effectively lessened by the report of an unkind newspaper critic who noted that the distinguished rector addressed his complaint to a congregation of thirteen—"the other members of his flock having presumably journeyed to Harringay for the evening."

—Asheville (N.C.) Citizen

The London Crusade Team

Dr. Billy Graham—*Evangelist*

Cliff Barrows—*Music*

Grady Wilson—*Associate Evangelist*

Beverley Shea—*Soloist*

Tedd Smith—*Pianist*

Paul Mickleson—*Organist*

Jerry Beavan—*Executive Secretary*

Betty Lowry—*Team Secretary and Public Relations*

Dawson Trotman—*Director of Counseling*

Lorne Sanny—*Counseling and Follow-up*

Charlie Riggs—*Counseling and Follow-up*

Irene Johnson—*Counseling and Follow-up*

Lella Elliot—*Counseling and Follow-up*

Willis Haymaker—*Director*

Bob French—*Seating Reservations*

Dr. Paul Rees—*Ministers' Meetings and Bible Study*

Redd Harper—*Special Speaker*

Dr. Wade Freeman—*Special Speaker*

Dr. Ralph Mitchell—*Special Speaker*

Dr. Carlton Booth—*Soloist and Special Speaker*

Donn Moomaw—*Special Speaker*

Roy Robertson—*Follow-up*

Dr. Robert Ferm—*Special Speaker*

Mr. and Mrs. Louis Evans—*Special Speakers and Film*

Mr. and Mrs. Roy Rogers—*Special Speakers*

*The greatest stories of the
crusade were written in the hearts
of those who came to Christ*



We Found New Lives

By Crusade Converts

CHARLES POTTER, COMMUNIST PARTY SECRETARY—Because of a deep and unsatisfied unrest within, I have resigned from the Communist Party and am rejoining the Christian church. This does not mean that I shall take up a position of treachery and antagonism to comrades, whom I respect and esteem, but that I feel belief in Jesus Christ to be incompatible with membership in the Communist Party.

In March I went to Harringay to see for myself. I was quite impressed by the unspectacular appeal made by Billy Graham and the way in which so many

people spontaneously answered it.

On the final Saturday afternoon, I went to the White City rally with my eldest son, who is a member of the Carey Baptist Church of Reading. The next Sunday I went to that church. I wasn't quite sure whether to walk out or go to the front, but I made up my mind that I would take the same stand as all those other thousands of people had taken, and so made my way from the gallery to the front of the church.

As a result of my confession of faith in Jesus Christ, I went home that night and wrote a letter of resignation to the

Communist Party. I have also applied for membership in the church where I was saved. Since then I have had a visit from some of the Communist Party's leading representatives. They were disappointed about my resignation and also very surprised. They said they saw no reason why I should not continue as a member of the party. They were quite prepared to accept the fact that I had become a Christian.

But I have resigned from the party and intend to work for the Christian church. I cannot preach both Communism and Christ.



Policeman . . .

DERYCK BRADFORD, LONDON POLICE OFFICER—One of the chaps in the police garage said he was getting a coach party organized to go to Harringay. "I'll save you two seats," he told me. I had no interest in church at all; my life was bad, although I had gone to church in my boyhood.

When the day came to go to Harringay, my wife was ill, so my 11-year-old son came with me. We sat in the very back, and as soon as old Billy began to preach I knew it was for me. I did not feel as if I was in a crowd, I was alone. I could not go away and think about it; I knew I would have to make the decision that night.

As Billy Graham spoke, he seemed to be presenting a picture of all that was in my mind. I bowed my head and wondered how I was going to get all that long way to the front. Then my boy turned to me and said, "Daddy, are we going forward?"

"Yes," I said, "let's go together." I was trembling.

"By jove, my tummy's cold," my boy said as we walked the last aisle. He was nervous, too.

Next day I told the chaps in our station—about 100. Some ridiculed me, but two backsliders had been restored. The others call me "Bishop." On May 22, my 13-year-old daughter, Jennifer, went forward at Wembley. We are now attending the Purley Baptist Church, and hope very soon as a family to follow the Lord in baptism.



Waitress . . .

SANDRA RADJUK, LONDON WAITRESS—I was a frail girl of 14 when the German Gestapo soldiers entered our home one night in Stalingrad. They told me to pack my bags and leave my mother and father to go as a laborer to Berlin. With tears I said goodbye to my American dad, my Russian mother and my two brothers—that was the last time I was to see them. My 17-year-old sister had been taken four months earlier, never again to be seen.

For four years I worked in a German army doctor's home. It was very hard work, but I was fed. Many of my Russian girl friends were killed or they were starved to death. When the air raids became heavy, the German doctor and his wife left Berlin and I was left alone.

The bombs fell. Every house in the block was demolished. I saw girls burned, chopped to pieces, blown into the sky, carried off into concentration camps; but somehow I always escaped. Eventually I found my way into the American Army Zone, and after the war I came to work in England.

I was miserable, very lonely, homesick and unhappy. Then a team member spoke to me one day in the restaurant where I work. I went to Harringay and on March 4 I was saved.

Now I love the Lord Jesus. My boss says I am a different person; my friends can't believe the change. I got others to come to Harringay and some were saved. The members of the team have helped me, and a friend of Cliff Barrows in California has offered me a job. I hope and pray some day to go to America.

I can't talk to my earthly father because I don't know where he is, but I can talk now to my heavenly Father because I am His and He is mine, and I am never alone any more.

Actress . . .

JOAN WINMILL, LONDON ACTRESS—I have been in show business for seven years. Before I became an actress my one ambition was to get on the stage. I thought then I would be truly happy, but it did not seem to work out that way. My work did not seem worth while, and gradually all my problems became too much for me and I had a nervous breakdown.

The night I went to Harringay I was on the verge of another breakdown. In fact, I did not want to live very much. Dr. Graham spoke on suicide. "You can kill the body," he said, "but you cannot kill the soul; that will go on forever."

Those words made me realize I could not stop all the mad searchings and longings by killing myself, and so I prayed to the Lord to enter my life, and that night made my decision for Him.

In the counseling room I was very hesitant about telling my need to a very dear and lovely lady, but gradually she was able to help me in my newly found life. She was Mrs. Billy Graham.

Now I realize that the Lord has given me talent so that I may glorify His name, and I have so many wonderful opportunities to witness for Him in my profession. I am kept busy giving my testimony at various churches and crusades. Last week 36 came forward at the close of a church service.

I pray now that the Lord will direct me into parts that will honor Him. It has been wonderful appearing in the new Billy Graham team film, and I hope it will help to bring thousands more to know the Lord.



Doctor . . .

DR. DAVID ROWLANDS, LONDON PHYSICIAN—I went to Harringay mostly because I was attracted by the singing of the choir. The first night I waited for two hours to get in. I was skeptical. For five nights I took notes, then on March 10 I found the Lord. My wife was in the hospital, and when I went to visit her, she was amazed as she noticed the change in my life.

I had lived a restless life, seeking happiness in one hobby after another. I had spent a fortune in travel and the pleasure of the world. I was afraid of the atom bomb and contemplated moving out into the country. Though I had suffered shipwreck, a car accident, a nine-month paralyzing illness, each time I refused to listen to God who was speaking to me. I was apathetic to my patients, found churchgoing a bore, and I stuffed my mind with sensational literature. I was a sinner.

That night Billy said I had an eternal soul and that it was lost, so I asked the Lord to save me. He did. I canceled 12 of those magazines in one week, and substituted Christian ones. I threw my pin-up calendars into the Thames. Christ came into my life to stay. The Bible is no longer a dusty book; prayer is real; I love serving others.

We have formed the Crofton Christian Fellowship in our home; 40 or 50 people gather each week for prayer and Bible study. I took one of my patients to Harringay and she was saved. My secretary was also saved. My patients say I am different. If it is the will of God, I would like some day to go to the mission field.





SHEILA

SHEILA is a student nurse. She went to Harringay with a friend one evening because she had nothing better to do—and was very annoyed at having to stand when she arrived. As the choir opened the meeting, her interest was aroused, and as each part of the service progressed, Sheila found herself realizing many things that had never occurred to her before. She was deeply convicted of sin during Dr. Graham's message, and wondered at God's amazing love in bearing with her for so long.

When the invitation was given, Sheila knew that the Holy Spirit was urging her to go and receive Christ. She knew that the choice was before her *now*, yet with friends present, she dared not go to the front. She tried counting the people sitting in one block of seats and thinking of other things. Underneath it all she knew what she ought to do, but she did not do it.

Sheila went home depressed that night, and during the next week or two, she visited churches of various denominations, seeking peace with God. She was almost desperate when she met a colleague who seemed to understand how she felt. She



Businessman . . .

C. ERNEST SHIPPAM, BUSINESS EXECUTIVE—I was brought up in a Christian home. From my earliest memory I was taught to pray, to read the Bible and to follow the teachings of Jesus Christ. All these things I have endeavored to do, but with little apparent success.

For twenty years, quite unknown to my closest friends and despite the fact that I was married to a Christian wife, I drank excessively. I was given up as hopeless by doctor after doctor. Although one doctor stopped me, I still got occasional desires for drink, until finally I told God I could not cope with this and He would have to help me. This He did, but I still had no certainty in life.

When I heard that Billy Graham was coming from America, I was not interested. Events led, however, to my wife and me going to Harringay. Toward the end of Dr. Graham's talk my ears suddenly ceased to hear what he was saying because I heard Someone else telling me that I had to go out and surrender my life in its entirety to Christ.

There I was, sitting next to my wife to whom I had promised not to go forward. But I knew I had to go. I looked at her, and at my first look she said, "We are going." I went out with her and made my surrender. I felt as small as the smallest mouse in England.

I left Harringay still feeling small, but with a wonderful peace of mind and strength of purpose. Now I have a clear conception of the cross, which before seemed to me unnecessary. I now, in a small way, understand the Bible stories which were taught me when I was young. I want to read my Bible. I wake up in the morning and want to say my prayers. And to me that is a miracle.

HUNTER'S STORY

As Told by the Counselor

told Sheila how she had received the Lord Jesus into her heart at Harringay, and what joy and peace she now knew in her life. She invited Sheila to go with her to a follow-up coffee party for nurses, held by team members. Sheila was not very keen to go, but she went. I met her there. We began to talk; then we went into another room, and after an hour's discussion, I had the joy of hearing her ask the Lord Jesus into her heart as her Saviour and Lord.

For six years Sheila had been a heavy smoker, trying unsuccessfully to give up smoking on several occasions. Three days after her conversion, the Lord helped her to see this habit for what it was in her life—a waste of money, and an idol. She asked Him to help her to victory. Five days later I met her, and she told me the joyous news that the Lord had given her victory in this matter, although Satan had not been idle!

The day before when she came off duty, she felt that she just *had* to have a cigarette. Putting on her coat, she went down to the tobacconist's shop.

"I'm weakening," she said to the woman behind the counter.

"I haven't had a cigarette for nearly a week, but I've just *got* to have one now."

"Don't you!" the tobacconist woman said. "I may be weak, but that's no reason why you should be. Have a packet of Polos [mints] instead!"

Sheila took her advice, and proved once more that "God is faithful, who will not suffer you to be tempted above that ye are able; but will with the temptation also make a way of escape, that ye may be able to bear it!"

Within a week I had a letter from Sheila, telling me of a friend of hers who wanted to know the Lord, too. When I met her, she had already accepted the Saviour, and the two girls were radiantly happy in their new life together.

Day by day, Sheila, like many others, is growing to love the Lord and His Word more and more. She has a new purpose in life, and longs to bring many others to know the joy she now has in Him, as she is given opportunities to witness in the place in which the Lord has appointed for her.

"To God be the glory, great things He hath done."

Hotel Manager . . .

THOMAS STONE, ASSISTANT MANAGER, LONDON HOTEL—When I heard that Billy Graham and his team were going to stay in our small hotel, I decided to watch them. I was told they were in big business, "in religion for the money."

I saw them every day. They made no demands upon me or my staff. They looked very happy. I could see Billy Graham was a good man, I longed for that which they had, but I did not want to let them know.

I went to Harringay, also to the meetings at Trafalgar Square, Hyde Park and White City. One of the girl secretaries of the team told me she was praying for me. I came under conviction, and one night Dawson Trotman came to my bachelor's quarters and led me to the Lord.

It was wonderful. I felt as if I had been washed from the top of my head to the tip of my toes. My doubts and fears and the sense of futility have all gone. I read my Bible and have started attending church. Tears come into my eyes as I sing the hymns—Christ is real to me. Last week I gave my testimony to a group of 300 people, and I have had the opportunity to witness to some of the hotel residents. I believe the Lord has a work for me to do in my hotel.



Brickbats came first,
but then the London press
changed its direction

The



THE date on the London *Daily Herald* was February 20, 1954. Above it appeared the banner headline, "Billy, Apologize—or Stay Away." On the page below was an article by Hannen Swaffer taking Billy Graham sharply to task for the use of the word "socialism," in a Billy Graham Evangelistic Association calendar for 1954.

"I trust that before the much-boasted Billy Graham mission opens in the Harringway Arena on March 1," Swaffer wrote, "the evangelist and his backers will humbly apologize to the people of our country."

This was the first shot in the barrage put out by a certain section of the British press. What followed is all the more remarkable because of the sharpness of this attack. But let's go back to the beginning.

At the outset it must be said—and please understand that I am writing as a journalist with 40 years' experience in Fleet Street and not in the phraseology of the religious press—that very few of the general public knew anything at all about Billy Graham. His amazing successes in the USA and in certain parts of the British Isles (notably northern Ireland) had been reported fairly conspicuously in local papers and in the religious press, but the national press had hardly noticed him at all. There were some reports in the national press about his meeting with ministers in 1952, but many of them were not favorable, and there was the "keep in the States and convert your own wrongdoers; we don't want you" line of talk.

Not having any real knowledge of Billy Graham and his work, the public (and the press generally) therefore jumped to the conclusion that he was another of the "Yank hot-gospelers with their foaming-at-the-mouth 'conversions' and their scenes of wild emotionalism." (Whether you like it or not, we *had* had some pretty queer ones, you know.)

When the giant posters went up on hoardings [billboards], stations, and busses, just prior to Christmas 1953, I personally was surprised that they were so widely ignored by the London press. We in the Press and Publicity Committee had rather expected the barrage to open up at once. I think it is accurate to say

By J. ERSKINE TUCK

British Journalist and Member of the
Crusade Press and Publicity Committee

Winning of the Press

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J. Erskine Tuck

that the committee felt that the financial aspect would be the most likely point of attack (some £20,000 had already been allocated for poster and other publicity), and prayerful and careful consideration had been given to this angle. We all felt that Jerry Beavan, executive secretary of the Graham team and an expert on press relations and publicity, was definitely the right man to tackle it. As it happened, the first round went to politics.

✦ Now let us come back to Swaffer, always a firebrand, and his attack. The Graham calendar was quoted as having said, "And when the war ended, a sense of frustration and disillusionment gripped England, and what Hitler's bombs could not do, Socialism with its accompanying evils shortly accomplished." Swaffer described this as a "foul lie," and he urged Billy Graham "to repentance before he has the effrontery to start converting us."

The discovery of this statement in the calendar (a discovery which was not made by Swaffer himself) came as a welcome gift to a press not able to make up its mind on how to deal with this giant religious campaign about to start in the heart of the country. And in all fairness we must acknowledge that Swaffer, and the other Labor people who took up the refrain, had reason to be peeved. For it was a pin inserted in the most vulnerable part for those believing wholeheartedly in "Socialism in our time."

Four days later the *Daily Herald* reported that three Labor M.P.'s (members of Parliament) would not attend a House of Commons dinner for Billy Graham because of the calendar statement, and Swaffer demanded to know why Billy Graham was "leaving a land of political graft notorious all over the world to 'save' a city where corruption is almost unknown." Mr. Geoffrey de Freitas, M.P., announced that he would ask a question in Parliament about the Socialism quotation, this despite the fact that Billy Graham had explained it as a misprint

for "secularism." Graham and de Freitas met on February 26 and the M.P. stated that he was impressed with the sincere Christianity of Billy Graham, and added that the evangelist "acknowledged the work of the hundreds of parsons, preachers and priests who had built up British Socialism."

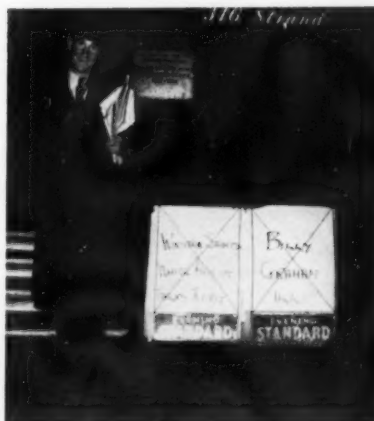
I want you to make a special note of the fact that the word "sincere" occurs for the first time in the foregoing paragraph, for in this study of the press and Billy Graham that word will take the premier place.

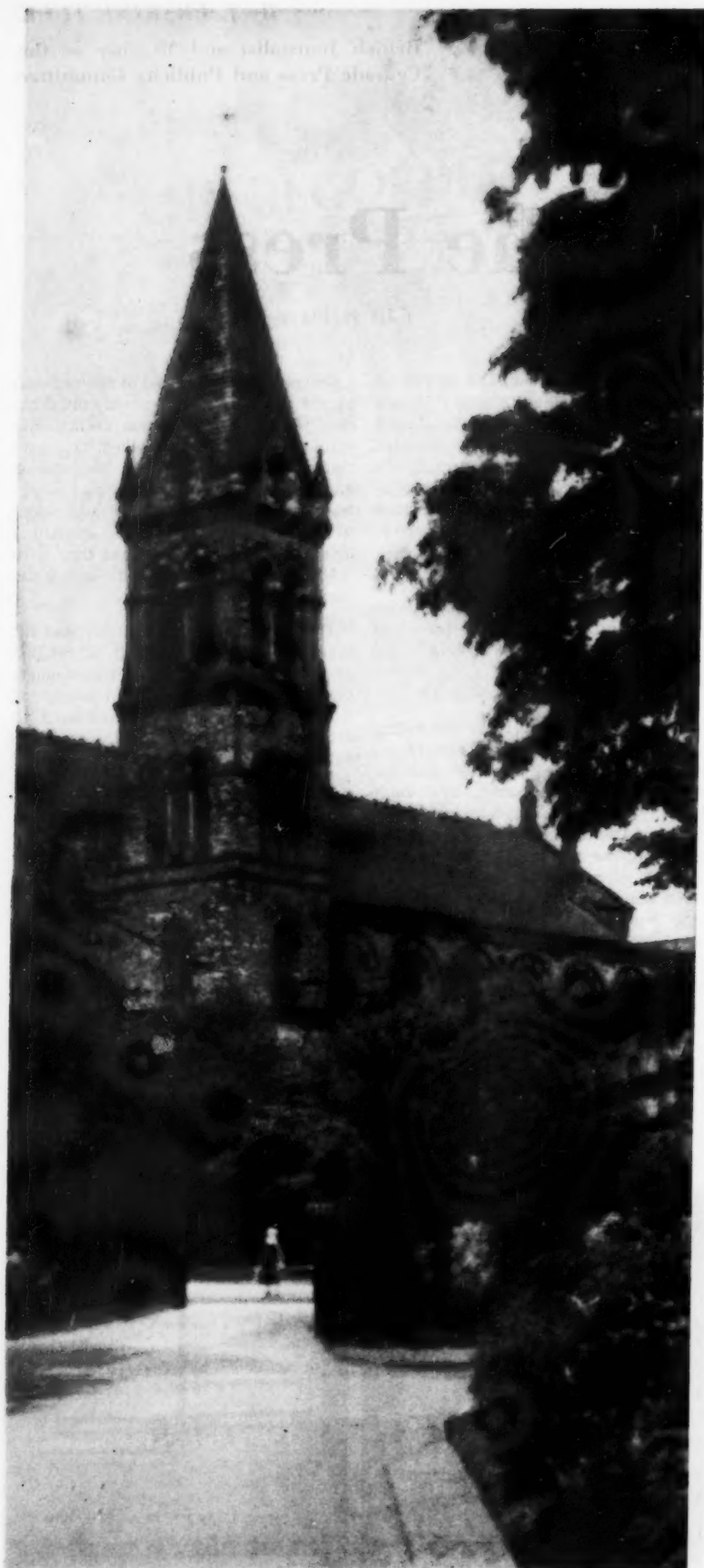
✦ WHILE the Socialism issue was boiling up and over, what I and others of the Press and Publicity Committee had expected, actually happened. The *Daily Mirror* put four questions to Billy Graham. The first was about the Socialism issue; the second queried how Redd Harper's expenses were paid; the third asked who found the £50,000 for the campaign and where; while the fourth demanded to know if it were true that Billy Graham's £5000 per annum were subscribed by businessmen interested in his work. The news of the £5000 salary was very widely reported and commented on not only in the popular press, but also in more staid daily newspapers and periodicals.

Correspondence in most of the national papers showed the interest (if only critical) which the public was taking, and opinions were sharply divided. One correspondent referred to the "scandalous and disgraceful state of affairs at American camps in this country" and asked why Billy Graham did not do something about this. Others wrote that they were "shocked and disappointed" over "the trash by Hannen Swaffer."

The idea that Billy Graham and his team were getting rich out of religion (not due to Swaffer) was a very dangerous smear campaign, which description was quoted in a Sunday paper as Ruth Graham's worry No. 1, allied as it was to talk of bowing to big business. McCarthy, of course, came into it also, and the (Communist) *Daily Worker* stated that Billy Graham did not stand up to McCarthyism, though "the tyranny McCarthy stands for is destroying decent life in his country," and that Billy Graham's "rich backers feel that they have in him a sound investment as a circus to wean people away from 'materialistic' ideas that might include higher pay and better conditions."

I wish I could write at length of the reasons why it was the left-wing press which was the most bitter in its attack.
[Continued on page 86]





What

Whole Families . . .

REV. RAYMOND H. TURVEY, RECTOR, CHRIST CHURCH, NORTH FINCHLEY, LONDON (Church of England)—I felt that in order to make the best possible use of the crusade we ought to run coaches every day so that friends could take their outsiders. Frequently we had two coaches a night. During the crusade we sent 70 coaches with a total of 2,000 people.

The impact of the crusade on the church congregation has been most evident. People are continually remarking on the change of atmosphere, and the evening congregation has risen by about 30 per cent during the last six weeks.

We have always had a few strangers in our services, but one recent Sunday morning out of a congregation of about a hundred there were 20 people in church not known to me or to my church warden. I spoke to 12 of them, all of whom were in church for the first or second time.

We are amazed to see whole families turning toward Christ. One godly mother

Rev. Stephen F. Olford. Prayer and work.



*No chapter of the crusade story
is more meaningful than this one on the
impact on London pews and pulpits*

Happened in the Churches

By London Area Pastors

has a grown son who, with his wife and wife's sister, have all come forward at Harringay, and now with other friends occupy a whole pew in church.

My visiting has in many ways been transformed. I am spending time with grown-up people with my Bible open, explaining the way of salvation. I never do this unless there is a request from them, and I have never known it to happen in this way before.

One of the results most encouraging to me is that, although once or twice during the past seven years people have accepted Christ as their Saviour during an evening sermon, a few weeks ago for the first time in my ministry after an evening service three people told me that they had accepted Christ that night. Another gave her heart to the Lord in a communion service.

Do not think that anything spectacular or dramatic is happening here. The things I have just mentioned are practically unnoticed, except by the inner circle of those who pray.

We feel that we are reaping the blessing from the overflow of the hundreds

of thousands praying for Harringay as they must also unavoidably have been praying for God's blessing to be poured upon the local parishes of London.

Space a Problem . . .

REV. STEPHEN F. OLFORD, PASTOR, DUKE STREET BAPTIST CHURCH, RICHMOND, SURREY (London suburb)—An accurate report, of course, would be quite impossible, for who can define the nature of a spiritual impact? "The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth: so is every one that is born of the Spirit."

But having said that cautionary word, I am bound to remark upon the evidential blessings which we have received. There was the blessing of praying for the crusade. Long before March 1, we as a church were united in our prayers for the crusade, and during the effort itself we were privileged to make Duke Street a center for regular all nights of prayer. The Lord taught us many blessed

lessons in the art of prevailing in intercession.

Then there was the blessing of training. The volunteers for the counseling classes will never regret or forget the valuable tuition received in those early days. And as for the soul winning at Harringay, that was a joy unspeakable and full of glory!

There was also the blessing of working for the crusade. This included canvassing from house to house, singing in the choir, stewarding and organizing coach parties. We opened an office at the church for booking reservations for coach parties, and the response was most encouraging. Quite apart from those who planned to come to Harringay, our workers who operated from 9:30 A.M. to 5:30 P.M. had most fruitful contacts and conversations with inquiring people.

Above and beyond all this was the sheer thrill of attending the meetings, catching the vision of Holy Ghost evangelism, seeing daily answers to prayer in the conversion of relatives, friends and business associates, and experienc-

[Continued on page 76]

A. Lindsay Glegg. Many learned the art of soul winning.



Rev. J.R.W. Stott. The variety of converts was striking.





Crusade Questions

Replies by Billy Graham

1. "What, for you, was the climax of the London crusade?"

Naturally, the climax of the London crusade was the last Saturday, when 187,000 people attended the two services at White City and Wembley. The most moving sight was when the invitation was given at Wembley and hundreds responded, surrendering their hearts and lives to Christ.

With scores of members of Parliament and the House of Lords present, with the Lord Mayor sitting in the royal box, and the Archbishop of Canterbury on the platform, with thousands of ministers from all over Great Britain and the continent of Europe in attendance, this gathering presented a sight that I shall never forget.

The stadium packed with 120,000 people, the great choir singing the "Hallelujah Chorus," and then during the message to feel the power of the Spirit of God as seldom I have known Him, and to feel the hush of an audience that only the Holy Spirit can bring, is an experience that I shall cherish the rest of my life.

I must be careful to take no credit for any of this. This was beyond human organization. This was the work of the Spirit of God, and to God be the glory.

2. "Do you have any present plans to go back to London?"

We have been invited to London and to most every other major city in Great Britain. There is some probability that we will return to London next May for at least two weeks in the White City Stadium, seating about 70,000 people. However, prior to that, preliminary plans are now being made to go to Glasgow for a six weeks' campaign beginning about the middle of March. We feel that God has begun something in Great Britain and that we cannot let it drop at this stage. However, we are going to wait a few weeks to make our definite decision in order to have time for prayer and meditation and to let British leaders evaluate that which has taken place.

3. "What, in your opinion, were the reasons for Britain's great spiritual need at the time of the campaign?"

First, rationalism for the past few years has held sway in intellectual circles.

Second, there was the false hope that materialism could satisfy the human heart.

Third, many churches had lost contact with the masses of people.

Fourth, extreme liberalism in the pulpit had cast doubts concerning the veracity of the Bible and the need for personal, vital, religious experience.

Fifth, for many years evangelism had fallen into disfavor. The ministers had had experiences with the wrong type of evangelists in many cases who were overly emotional, highly commercial, and extremely sensational. Also, it was not thought that evangelism was necessary for the church to

grow, until suddenly the church woke up one morning to find that the churches were nearly empty and that only about 8 or 10 per cent of the people ever attended church.

Sixth, there is an appalling lack of evangelism on radio and television in Great Britain as compared to the United States. Such great radio programs as the "Old-Fashioned Revival Hour" and the "Lutheran Hour" have blanketed the United States for many years with the evangelistic appeal. There is also a lack of great Bible training centers, such as the Moody Bible Institute, the Bible Institute of Los Angeles and others.

4. "What were the outstanding reasons for the crusade's success?"

First, the united prayers of God's people all over the world. The people of London were probably the most prayed for people in the history of the Christian church. We received letters and cablegrams from almost every part of the world, assuring us of their prayer.

Second, the tremendous and phenomenal interest of the press, both in Great Britain and throughout the world. The British press gave more coverage to this campaign than any campaign we have ever conducted in the United States.

Third, there are many reasons to believe that the harvest was ripe. In other words, this was God's hour. Many factors had been contributing to this campaign since the close of the war. For example, the coronation made the British people realize that their roots were deep in spiritual things.

Fourth, the faith of the London committee, which dared to believe God for great things in spite of many obstacles.

Fifth, the tremendous organization that had been set up by Jerry Beavan and Roy Cattell that left no stone uncovered in organization and publicity.

Sixth, the power of the Holy Spirit in answer to prayer.

Seventh, the authority of the Word of God. I found in my preaching that the Word of God was like a rapier; and when I quoted it under the power of the Holy Spirit, I could slay everything before me.

5. "Did the interest and support of people in the United States wane while you were in London and on the Continent?"

It is too early to tell, but in my opinion the interest and support of the people of the United States increased. The people of the United States have become internationally conscious in the last few years. The entire world is looking to the United States for leadership. We are now fighting with our backs to the wall. It is actually a battle for survival. The people of the United States are beginning to realize that if we are to win this struggle, God will have to help us. Therefore, I believe they were encouraged to read in their papers that God was working in Great Britain and in other countries.

How does Billy feel about the London campaign?

Why did it have to close?

Here are answers to these and other queries.

6. "Did you ever have any doubts that the Lord wanted you to go to London?"

None whatsoever.

7. "How did you spend a typical day?"

I spoke an average of twice or three times a day. I studied an average of four hours a day. Out of the more than 100 sermons that I preached at Harringay, 60 of them were brand new that I had never preached before. The Lord supplied them the day of their delivery. This, to me, was the greatest miracle in my own life during the campaign. It was the Lord's doing. The rest of the time was spent in private conferences and personal counseling.

It was extremely strenuous and tiring. When I arrived in the United States on July 6, I was exactly 20 pounds lighter than when I had left four and a half months previously. The doctors had informed me that I was in need of a long rest. However, I had a wonderful team of men with me, and they made the burden a great deal lighter by sharing the responsibility and keeping as much as possible from me personally.

I would like to explain one thing. Many of my American friends cabled, wrote and called to assure me of their prayers, and for this I was deeply grateful. However, many of them were a little disturbed when they could not talk to me personally. There were some days that we received as many as 15 and 20 trans-Atlantic calls, besides all the calls that were received in our hotel from local people in England. If I had talked to all my friends who called by phone, I would have been able to do nothing else. I hope they will understand.

8. "Do you believe that most of those making decisions in London will go on with the Lord?"

I am certain of it. The vast follow-up program that is now in operation is reporting that they now have evidence of thousands that are going on with the Lord in the fellowship of the church. This is due to several things: first, the type of message that was presented at Harringay, based upon the Word of God; secondly, the method of invitation given; thirdly, the tremendous preparation in the counseling; fourthly, the follow-up program that is still continuing; fifthly, the British people themselves do not make a decision unless they mean to keep it; sixthly, the tremendous power of the Holy Spirit operating when the decisions were made in answer to prayer.

9. "How could you close the campaign when unsaved people were still coming forward?"

It was not necessarily my choice to close the campaign. This decision was made necessary first of all by the fact that Harringay was no longer available and there was no suitable auditorium. Secondly, it was felt that we were reaching the climax and it would be better to stop at high tide. Thirdly, it was felt that we should stop now and let the churches have an opportunity to take over that which had already been done. Finally, it was thought we should return within nine months to continue that which God had started; so it was felt that this was actually not a stopping place, but the beginning of the second phase of the same campaign which would continue in hundreds of churches.

10. "Did the team ever have access to the schools?"

Yes, we had access to practically all schools, particularly universities and colleges. Some of the greatest meetings we held were in the University of London, Cambridge, and Oxford, where hundreds of students received Christ as their Saviour.

11. "What was your impression as to the spiritual interest of the laboring man?"

I saw no difference in the spiritual interest of the laboring man and that of the so-called high-brow. We had scores of peers and society leaders nightly, and we had hundreds of laboring people. We had a number of trade union officials who accepted Christ as Saviour.

12. "Do you think that evangelistic ministry in England is essentially any different from that in the United States?"

That is difficult to answer. I should say evangelism in England has to be adapted. Some of the things that have been successful in evangelism in the United States just would not go in Great Britain at all.

13. "In what ways did you find the attitude toward the gospel different in Britain from the United States?"

I found very little difference at all.

14. "Did you hear or see any results of D. L. Moody's ministry in London?"

Everywhere. I met old people that had been converted in the Moody meetings. I saw Bible schools and missions that had been founded by D. L. Moody. There is no doubt that Mr. Moody's ministry has had a long and lasting effect. In fact, many Christian leaders talk about "before" and "after" Moody. There is no doubt that great evangelistic campaigns such as Mr. Moody held change the entire religious structure of a nation for generations to come.

15. "Do you think that Britain is moving toward a greater realization of its spiritual need?"

I think that Britain already had a great realization of its spiritual need, and has had it for some time; but I think that Britain is moving rapidly toward a solution to that spiritual need. I think evangelism is going to become the watchword of the churches of Britain. That was evident in the overwhelming support that we received from all denominations. In reading the religious periodicals of all the denominations, including the Anglican Church, you will find that evangelism is one of the chief topics of discussion now. Ways and means of exploiting that which God has begun are being studied and devised by religious leaders in all major church bodies.

16. "Have you in your travels seen any place where you would rather live than in the United States?"

No. Only those who have been abroad for a few months can realize the thrill of seeing the New York skyline and passing the Statue of Liberty. It was an unforgettable experience after five months to again step on American soil and breathe American air. Great Britain is one of the most beautiful countries in the world, and each country on the Continent has its own charm, but none of them can compare with America. END



Hyde Park crowd listens to Dr. Graham. "The Billy who arrived in London was a new man." Top inset, watching response at Harringay. Right inset, Kenneth de Courcy, the author.

Nationally the crusade was a surprise. A widely respected analyst of world affairs tells why and how.

BILLY GRAHAM—*Evangelist-Statesman*

I HAVE gladly accepted Bishop Culbertson's request to write an article for MOODY MONTHLY on Billy Graham's Greater London Crusade. Indeed, I have accepted eagerly because I think that what happened during those three months was of first-class historic importance.

Most people already know that Billy Graham was invited to England by a modest committee, representing a mixture of personalities and interests. The leading and most important personality was the Bishop of Barking, an able, steadfast man, possessing distinct prestige, and belonging to the Low Church section of the Anglicans—or, as you call them in America, Episcopallians.

No member of the committee was of first-class national importance. A high proportion of them were earnestly sincere men who have for many years prayed for revival. Yet some of them are nevertheless themselves responsible for the lack of precision and vision which has characterized the last two generations in British church life as a whole.

Many people believed that Billy Graham was unsuited to British life; that his preaching and appeal would be

By Kenneth de Courcy
Editor of
The Intelligence Digest



largely unintelligible to the British public. His public appearance at an Albert Hall meeting about eighteen months or so before the 1954 crusade suggested almost total unsuitability. Many who heard him on that occasion trembled for the Greater London Crusade.

It can, therefore, be argued that the committee which invited Dr. Billy Graham showed much more foresight than others. This is partly but not wholly true, because the Billy they asked to Britain never turned up. The kind of crusade they envisaged did not take place. The outcome which they hoped for has not occurred. The financial plans which they made have been outmoded by events. The sort of people they thought should be excluded came to the forefront as Billy's advisers and friends. The sort of people they thought should be brought in played but a small part—the Billy who

arrived in Britain was a new man and fulfilled a mission entirely different from that which he, and others, had conceived. He was transformed by divine grace into becoming a contemporary Western statesman of great ability.

Instead of preaching to the masses of London, Billy addressed leaders of the country from all walks of life. Instead of the campaign being a London crusade, it was a national crusade.

The consequence of this has been a widening gulf between this young evangelist-statesman, who won the partial confidence of the Archbishop of Canterbury, the Prime Minister, at least one hundred members of Parliament, many industrial leaders, and a large part of the clergy, and those who invited him. This gulf has puzzled his original hosts and continues to puzzle them. To my mind they are somewhat lost in a historical situation, the origins of which they do not understand, the significance of which they cannot grasp, and the outcome of which they do not fully see.

Billy Graham did not, in fact, particularly attract the masses, but had a much greater effect on the very groups in the higher brackets which I, and

others besides myself, thought might very likely be annoyed by an American evangelist. I could hardly believe it when Sir Victor Raikes, a High Church, high Tory M.P., told me how strongly he supported Billy—or when I saw the Dean of Westminster at Harringay, and loving it.

Perhaps I should explain that the Dean is among the five most influential persons in the Established Church. He possesses high national importance by reason of being custodian of the Abbey.

✦ It is now of first importance to examine what really happened:

1. I believe it is generally accepted by all competent observers, and by Billy Graham himself, that until the opening of the Greater London Crusade, so far as could be seen, he did not possess the qualifications necessary to create the kind of situation which now exists. These qualities were conferred upon him by divine grace at the opening of the crusade, and persisted throughout.

2. Billy Graham's preaching created a situation entirely different from either the first or second evangelical awakening, or the Welsh Revival of 1906.

3. A situation was created, and still exists, which puzzled, and still puzzles, the persons who sponsored his visit. It has left them groping. (Most of them want another 1906.)

The foregoing statements are, to my mind, essential to any understanding of the present position.

✦ The success of Billy Graham's mission was that he related the unadulterated gospel—which he preached without compromise of any kind—to the present international position, as well as the position, before God, of each individual soul. It was this supernatural gift of combining the two appeals into a single clear message that a child of twelve could understand, which created a sense of national awakening to what Billy Graham properly called "the supernaturalistic concept."

While it is true that a very large number of individuals have been soundly converted, I do not think that that occurrence was, or is, the most significant factor, nor do I believe that the number of individual converts during the campaign or since is on such a scale as to confer upon the Greater London Crusade historical status.

This is not to belittle the vital importance of individual conversions, which in some cases have been very striking, though in others somewhat less so. In some cases there seems to be an alarming lack of appreciation of the full meaning of the second birth.

It is necessary to make crystal clear that the significance of the campaign was the sense of general national awakening which began during those three months, and which will, I think, lead presently to an overwhelming na-



Harringay Arena, hub of the London crusade. "The most extraordinary thing was that an enormous number of men in the higher walks of life not only went but loved it."

tional outcry. I think this coming national outcry will be very largely related to world affairs, and I feel that Billy Graham has been raised up by God to meet this very situation. Such an outcry will, of course, include a very large number of individual conversions, but I believe the over-all trend of this particular awakening is essentially national—it is Old Testament in a certain sense.

I think this kind of awakening is disappointing to those who have expected and wished for something more on the lines of the Welsh Revival. I do not think that the evangelical world in Britain as a whole either expected, or even particularly now wants, the kind of awakening which has started. It has no precedent for many centuries, and only very few precedents at all within the Christian era.

✦ This brings me to another factor: there is a widespread desire for God to solve our problems. There is a less widespread sense of the conditions in which He can do what a great number of people would like Him to do. It will be at that point that a sense of national awakening in relation to world affairs can be combined with a fuller explanation of the Christian life. It is at this point that our great opportunity will come.

I repeat that the most extraordinary thing about the crusade was that an enormous number of men in the higher walks of life—who only a short time ago it would have been inconceivable to imagine at an evangelistic meeting—went, loved it, and are now intensely keen to give their utmost support to further and bigger efforts. But I have the feeling that the original sponsors of the crusade are ill at ease in this situation—a situation which they do not fully understand.

I think another reason for a certain uneasiness in evangelical circles is due

to Billy's deep sense of the importance of "works." Far too many British evangelicals say "I am saved" and thereafter fail to remember that faith without works is dead. Billy stressed this to the great discomfort of many.

The "I-am-saved" formula has caused great offense for many years, because it has been so often heard on the lips of those whose claims to salvation have never been followed by works. Billy hit out at this with passionate force.

Another significant fact of the campaign was that so much of its support came from the Anglican Church. There was more general interest among Anglicans than elsewhere. I think this is very suggestive, because the Anglican Church is without doubt in the main historical stream of Britain, and the character of that church is very close to the character of the British people.

A church which, according to tradition, was founded in the year 66 at Glastonbury and which has a documented history from the year 166; has survived the interference of the bishop of Rome, and the great Nonconformist departures, superimposed on which have been the criticisms of the nineteenth and twentieth centuries, is probably destined to fulfill the main role until the end of the age.

I do not think that the Billy Graham campaign can be compared to the Moody campaign. That great mission was different. It was probably responsible for more conversions, but it was not related to world trends in the larger political sense. I believe that Moody's work was an essential historic preliminary to these mid-twentieth century developments. I believe that Moody laid foundations upon which extraordinary things are now being built.

If I were asked to say what the present awakening betokens and into what it will develop, I would unhesitatingly

[Continued on page 102]

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How London Prayed

By Staff Writer

CHRISTIANS all over the world joined in prayer for the meetings at Harringay. On the mission field, in churches, and schools people earnestly prayed. In London alone there were many thousands who signed cards pledging themselves to pray. Many others who did not sign cards prayed also.

There is perhaps no other way to account for the stillness that moved over the audience at Harringay during the invitation than this fact. Said one pastor, "To my knowledge this was the most united prayer effort in history."

Miss Ada Scarles, who was in charge

Miss Ada Scarles who was in charge of London's 500 cottage prayer meetings.



of the cottage prayer meetings, reports that London was divided into 120 districts, over which district leaders were appointed. The leaders in turn appointed deputies, with the result that thousands of prayer meetings were organized.

The group met regularly to remember special prayer requests. Christians got to know one another in their communities; Christian neighbors met for the first time. Many who had never prayed in public learned to do so.

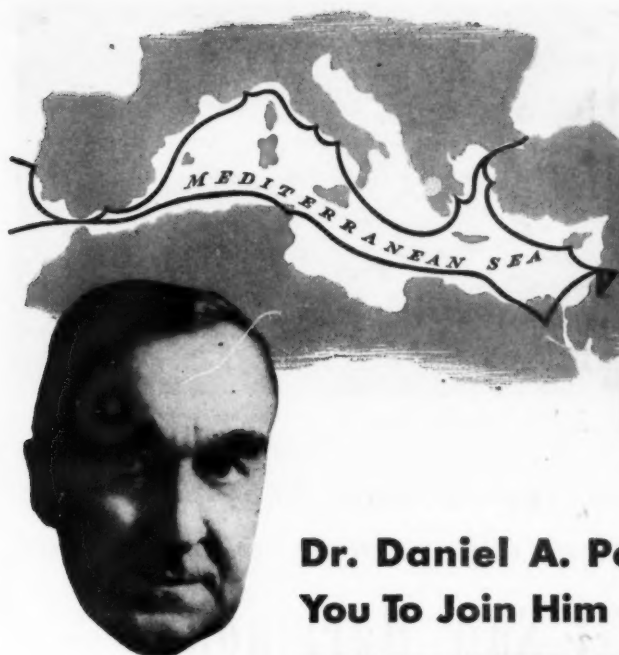
High school young people organized prayer groups in their schools. Business houses gave their employees room for prayer during the lunch hour. Nurses in one hospital had a special room set aside for prayer, and groups were formed in many hospitals. One bedridden woman organized a group of other invalids into a prayer band. At a given hour they would pray for the meetings.

Throughout the crusade all-night prayer meetings were held at fortnightly intervals in large churches and halls. Toward the end as many as ten or twelve centers were used, and still many reported standing room only. London prayed for the salvation of souls and prayer was answered.

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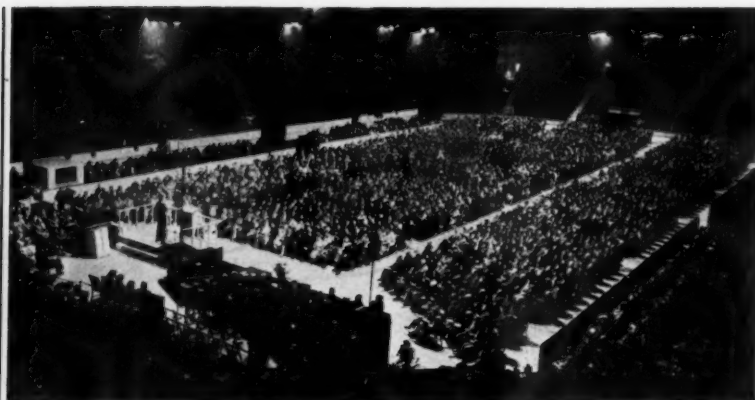
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A typical crusade meeting in Harringay Arena. "You have to believe to see."

What were the meetings like?
An American editor shares his impressions

I Saw Harringay

By L. Nelson Bell

Associate Editor, *The Southern Presbyterian Journal*

You have to see this to believe it," a visiting American said to me as we watched the closing moments of the first meeting we attended at Harringay, actually bringing the tenth week near to its close. After attending that and subsequent meetings we would reverse the remark, saying, "You have to believe this to see it."

God has raised up in our generation men and women who have had the faith, the vision and the Spirit-guided imagination to undertake a mighty thing for God, relying solely on a program and methods of God's choosing and direction, and God has honored His Word.

One of my first impressions of Harringay was of the perfection of the organization. The stewards (ushers) were numerous and efficient, and everything was kept in perfect order. The counselors were trained and the work in the counseling room a rare combination of tact, spiritual insight and Christian common sense.

For the first week of the campaign Dr. Graham preached nothing but the love of God. He told me he felt impelled of the Spirit to do this. Then he preached a series of sermons on the Ten Commandments, then on the great doctrines of the faith. Of the first 72 sermons he preached, 60 were new sermons written the day they were given. Those who shared in the meetings week after week spoke of the sermons as being simple, clear and powerful. Their one characteristic was that all came from the Bible and that many of the great themes were repeated again and again. Those who

listened night after night never tired of hearing them.

On a Saturday afternoon at 4:30 we heard him preach on "Reconciliation" to an audience of 12,600 and nearly 500 responded to the invitation. At 7:30 before an entirely new audience of 12,600 (at both services hundreds were turned away), he preached the same sermon. And yet it seemed to us there was even more power that second time. Again nearly 500 went forward.

One was deeply impressed with the method of the invitation. The call to accept Christ was given clearly and simply. There was no request for hand raising, just a request that those willing to surrender their lives to Christ should indicate that willingness by coming and standing in front of the platform. Then the invitation stopped and the people streamed forward, boys and girls, men and women, many of the latter well advanced in years.

To me the most heart-moving thing was to see husbands and wives, some carrying children in their arms, come forward hand in hand. There was no emotion, no pleading, no pressure. I saw but one person weeping. Dr. Graham himself has said he feels the response to the invitation is so much a work of the Holy Spirit that he is but a spectator.

There is reason to know that tens of thousands who did not make outward decisions nonetheless rededicated their lives to their Lord at Harringay. One night a high church Anglican bishop who was to pronounce the benediction made a humble prayer of confession and of rededication before he did anything else. Altogether the immediate impact was such that the long-range effect must indeed have been stupendous. **END**

Dr. Bell is a very active surgeon and the father of Mrs. Billy Graham. The above article is abridged from a report published in *The Southern Presbyterian Journal*.

Moody Monthly

Clear, warm, appealing,
the gospel was preached in power . . .



A Faith That Works!

By BILLY GRAHAM

(Abridged from the text of a message used at Harringay)

LADIES and gentlemen, there is no permanent security outside of Jesus Christ! Thank God, in this hour of hopelessness and desperation, there is good news. That good news is the gospel of the Lord Jesus Christ. Those of us who know Him have no fear. We know the God who holds the key to the future. Our Bibles assure us that Christ is coming back again, and that some day He is going to reign as King of Kings and Lord of Lords.

This generation places tremendous emphasis on results. Every day we hear practical men say: "Your theory for world peace sounds reasonable, but will it work?" *Power* is the word of the hour, and Christianity is not immune to the practical test of human experience. Unless it produces that which true religion is intended to produce, it is destined to disappear. Men will discard it, and all will be lost. This has been a practical age—the age of gears, ratios, formulas, and equations—all workable, all producing results.

I have on my desk in my study here in a London hotel a dictaphone, a clock, and a fountain pen. They are not there for ornamentation alone. I have them there because they work and serve a definite purpose. When they cease to serve their purpose, they will be discarded.

This faith in Christ that we are preaching night after night here in London is not superstition. It is not an empty theory, or a means of livelihood, or a meaningless creed. It is the power of God unto salvation. It is vital; it is transforming; it is empowering; it is stabilizing; it is comforting; and it gives direction to life. Without it, in these terrible days of fear, life would scarcely be worth living.

During the past few weeks here in England, I have seen hundreds of visible demonstrations that Christianity works, and I will never be satisfied until I have made the last desperate effort to reach every man I can for Christ. I am more

convinced than ever before that Jesus Christ is the hope of the world. I am more convinced than ever before that the only road out of our dilemma, problems, and frustrations is faith and trust in Jesus Christ. If I fail to go up and down the world proclaiming Christ at this terrible hour of world peril, I would be guilty of criminal negligence.

♦ THE other night a doctor came up to me, gripped my hand and said, "Since I found Christ as Saviour, two weeks ago at Harringay Arena, I feel as though a new man were living down inside of me. I have joy, hope, peace, and happiness for the first time in my life."

Last week one of England's prominent actresses received Christ as her personal Saviour. I wish you could have seen the radiance of her face as she gripped my wife's hands and said, "This is the most thrilling moment of my life. I believe Christ has made me a new person."

Ladies and gentlemen, if I should discover a chemical which if taken by any man should make of him a radiant, happy, joyful person, and would impart to him a blissful immortality, I would be a criminal if I kept that secret to myself.

Don't ask me why I am an evangelist. Anyone who has come into personal contact with Christ will inevitably be an enthusiastic messenger of His love, mercy, and grace.

Yesterday we had about seven hundred people in a private meeting in one of the annexes of Harringay Arena—all of them had made decisions for Christ in the past month. I have never seen such radiant, eager, wonderful, thrilling people. Scores of them have already won others to Christ. They all had their new Bibles. They had their pencils and notebooks out, taking notes on what was being said, and you could almost see them growing. These are men and women, representing every strata of British society, telling of the wonderful news that Jesus has transformed their lives. The great need

in the church today is for men and women to have a vital experience with Christ and then go out to tell their neighbors and friends about Him.

How can you have such an experience? First, may I suggest that the workability of the Christian faith is contingent upon an experience with God, which the Bible calls "being born of God."

Now, this is a stumbling block to many people and, like Nicodemus, they throw up their hands of human logic and say, "How can these things be?"

There are many things in everyday life that I do not understand, and yet I accept. I do not understand how a black cow can eat green grass and produce white milk and yellow butter, and yet I don't refuse to drink milk because I don't understand it all.

I do not understand how a young man and a young woman can fall in love. You cannot analyze it, dissect it, and put it into a chemical formula, but there it is. It is a reality. Something has happened down inside of them, until they have eyes only for each other. The fact that the experience of falling in love cannot be explained does not make it any less real. When a man falls in love, he experiences a new birth. Through an inexplicable, revolutionary experience he becomes indeed a new creature.

A sudden new interest in anything might be interpreted as a new birth. I know of a woman who as a young girl had been deprived of an education. Though she had a daughter who was a freshman in high school, suddenly one day there was born in her a desire to continue her education. She enrolled in high school and became a classmate of her own daughter, graduated with honors and was the valedictorian of her class. The whole community admired and respected her because she had experienced a rebirth of the desire for self-improvement.

An old man one time decided to master
[Continued on page 105]

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I'll Never Forget

By Cliff Barrows



THERE were many sights and incidents during the London crusade which I shall never forget—the endless stream of people who came to Harringay in busses and stood in long lines night after night, the songs they sang and the patience with which they waited; the characteristic creaking of the chairs as the congregation would rise; the solemn reverence which pervaded the entire congregation from the moment the meeting began.

One sight I shall never forget was that of the many scores and hundreds who quietly and reverently made their way from each section of the vast arena and stood before the platform, indicating their desire to make a decision for Christ. The floor of the arena, normally covered with ice for the hockey season, was overlaid with platforms made of wood about 4 feet wide and 8 feet long. These of course gave a hollow sound when walked on, and the sound of those many feet will long echo in the minds and hearts of those who attended the services.

There is one other thing, however, that all of us on the team noticed, and especially those of us whose privilege it was to minister in song, and that was the wholehearted participation in the singing of the hymns and gospel songs. The joy and enthusiasm with which they were sung is something that I shall never forget. I don't believe we have ever heard such singing from a similar congregation anywhere.

That same enthusiasm and joy characterized the singing of the choir. The faithfulness of choir members each night at great personal sacrifice and inconvenience was certainly one of the contributing factors to the sustained interest in the crusade over the long period of three months.

The hymns I enjoyed hearing the most, and the hymns that were used the most, were "And Can It Be," "Guide Me, O Thou Great Jehovah" sung to the Welch tune CWM Rhonda, "The Lord's My Shepherd" sung to the tune Crimond, "To God Be the Glory," and another Welch tune called Blaenwern which was used to several sets of words—"What a Friend We Have in Jesus," "I Will Sing of My Redeemer," and "Love Divine All Loves Excelling." Time and again the singing of these hymns would fill our hearts to overflowing. It was something that had to be experienced to be appreciated, and how grateful I am for the opportunity that was mine along with the other members of the team.

The psalmist speaks of "singing unto the Lord with thanksgiving." This was done, not only night after night at Harringay and everywhere the people assembled, but is still being done in our hearts each day as we recall God's blessing.

These things we remember, and we lift our hearts and voices to God in thanksgiving and praise for what He has done, and for the privilege of witnessing and of sharing in a small way one of the greatest evidences of the moving of His Spirit. "To God be the glory, great things He hath done."

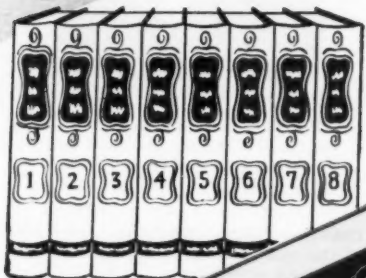
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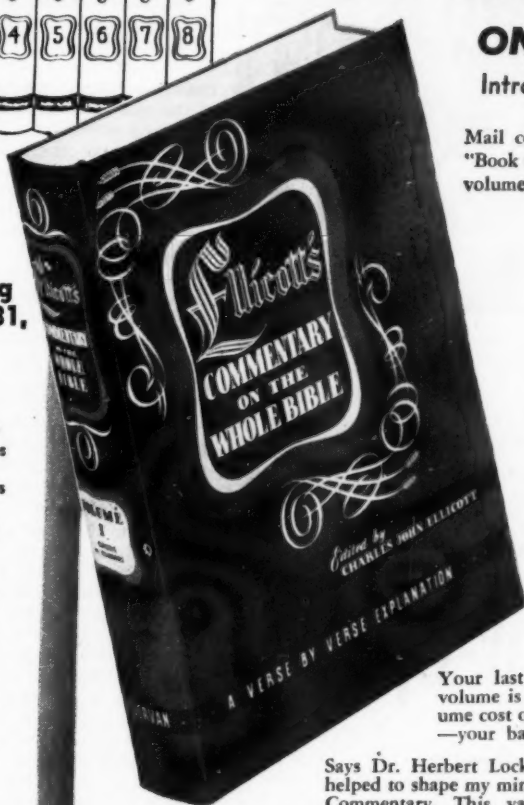
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After a decision, what?

*An inquirer joins follow-up workers in telling
how crusade converts were helped in those
first important steps toward Christian living*



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Bruce Reed who directed follow-up. The people of London were much impressed.

The Follow-Up

By Bruce Reed

Director of Crusade Follow-Up

Dr. Graham has said, "There is no such thing as mass evangelism. Each person must make up his own mind whether to accept Christ or not." The whole follow-up procedure of the crusade was designed with this principle in mind. Each one of the thousands who made a decision at Harringay was given personal attention and care to enable him to understand more fully what he had done, and to encourage him in his new-found Christian faith.

The organization of the counseling and follow-up has been to many a highlight of the crusade. Its efficiency and thoroughness has greatly impressed the people of this country. Furthermore, expressions of appreciation from inquirers indicate that it has been effective.

In order to understand just how the follow-up work was done, let us look at the first-hand reports of those involved—one of the counselors who helped inquirers immediately following their decision, a co-operating minister who

helped new converts link in with his church, and finally the impression of an inquirer himself as he was contacted and assisted by follow-up headquarters.

* * *

The counselor's story begins with his preparation for his important work. "I was asked by my minister if I wished to help the Billy Graham crusade," he recalls. "When I replied 'Yes,' he told me of the training classes for personal workers to be held in a local church for seven weeks before the crusade. These meetings, conducted by various members of the Billy Graham team, helped me understand how to lead an inquirer to assurance of faith and also to help him to grow in the Christian life. They also taught me what principles to use in follow-up. I always had felt I knew what should be done, but did not quite know how to go about it.

"The importance placed upon the use of the Word of God gave me a new in-

centive to study the Bible. A good deal of the time was spent in explaining how to help the inquirers in the counseling room. At the conclusion of the classes, I waited with expectancy, doubting whether I would be good enough to be given the privilege of being a counselor. I thank God that I did have this opportunity of serving Him in this way.

"I attended the crusade meetings at Harringay as often as possible, and again and again I had the joy of leading a soul to the Lord Jesus Christ. On one occasion I was sitting at the front when a young man came forward during Dr. Graham's invitation at the close of the meeting. At a sign from Dawson Trotman, the director of counseling, who was ushering the inquirers, I stepped up and stood quietly beside the young man who had come forward. After a time, when some four hundred inquirers had come, Dr. Graham directed us into the counseling room. There I sat down beside the young man, while the other hundreds were similarly seated, each inquirer having a counselor of his own age and sex.

"Around the walls stood the advisers, senior Christians who were generally ministers or experienced Christian leaders. On that occasion Grady Wilson spoke to us for a short time, explaining the way of salvation. After this the inquirers were told that their counselors would be glad to help them to understand about Jesus Christ more fully.

"After asking the young man his name and discovering that he was a member of the crusade choir, I found that, though he had been connected with a church for some time, he had never accepted Christ as his Saviour. From the Scriptures I was able to show him the way of salvation in such a way that he willingly prayed and asked the Lord Jesus into his life. I then gave him a copy of *Beginning with Christ* ("B" Rations) to encourage him to write the Scriptures on the tables of his heart that he might be armed in the war against doubt, Satan and sin.

"I took full details of his name and church and indicated the decision he had made, in this case, acceptance of Christ. There were three other decisions which could be made by an inquirer, namely, assurance of salvation, reaffirmation of faith, or dedication of life.

"All around me men and women of all ages and types were being similarly

helped, and so I had to wait some time before I could introduce my companion to an adviser. The adviser was there to clear up any further doubts about salvation and also to see that the counselor had done his work properly. In this instance, there seemed to be no doubt, the young man really had accepted Christ.

"The following day I rang the inquirer up to discover how he was getting on. I found that already Satan had begun to attack him and doubts had arisen in his mind, but I was able to reassure him by reminding him of the promises in God's Word. (In some instances I found the only means of following up an inquirer was by letter. Occasionally I was able to visit the inquirer in his home, which, of course, was better still.) Each counselor was asked to get in touch with the inquirer within forty-eight hours of his decision, to help the convert over the first few days until the minister could call."

* * *

The information obtained by the counselor on the decision card was quickly acted upon by the office. A printed letter from Dr. Graham was sent to the convert, giving him encouragement in his new-found faith, and a letter was written to the minister chosen by the convert, asking him to visit the inquirer and report back to the office on his progress. This is a typical minister's story:

"Some months before the crusade commenced, I expressed my willingness to co-operate, believing I should do all I could to help forward the work of such a man as Dr. Graham, though I might be a little bit cautious of some of his methods. Like many others, this caution was only dispelled when I realized the very valuable work done in the follow-up of the crusade.

"A week or so after the crusade had commenced, I received a letter from the crusade office asking me to visit a casual member of my congregation who had been to Harringay and made a decision there. A copy of the decision card was enclosed, giving me all the information I required to visit him.

"I was delighted to find that the inquirer had been transformed and was now most anxious to help in the church activities, because Jesus Christ had become a real person in his own life and he wanted other people also to know about Him. I was therefore only too delighted to send back the reply post-paid card which the office had sent me, stating that the young man was progressing well and was really linked up with the church. Not all my inquirers were as satisfactory as this, but far the greater proportion gave evidence of a real change of heart."

* * *

The final portion of the story comes from the inquirer. "Two days after I accepted Christ at Harringay," he explains, "I was delighted to receive a letter from Dr. Graham reminding me to read my Bible and attend my church. I had been having doubts about my salvation and, though my counselor had helped me a little, I felt that Dr. Graham's advice was very valuable, and I learned to



Subway Songs

By Beverly Shea

As told to Herbert Lockyer, Jr.

It is said that when D. L. Moody came to London the first time, there were only a handful of people in the audience. "Where are all the young men?" he asked the leader of the meeting.

"Mr. Moody," the friend replied, "they are in the music halls [taverns]."

"Let us go and see," said Moody.

In they went to one of the music halls, and as Moody saw the woman entertainer singing to a great crowd, he said, "That woman has hold of them. When I come to London next time, I will bring Sankey with me." He did and the people came because London loves to sing.

So it was during the 12 weeks at Harringay. The British people sang, in the halls, on the streets, and in the subways. The British have good quality of tone and they put their souls into their singing. The solos they seemed to enjoy most were "The Love of God," "I'd Rather Have Jesus" and "He's Got the Whole Wide World in His Hands."

I sang about 266 times—have memorized 125 songs. When you sing without music, people feel you are singing from your heart and not from a book. It was not always easy to get Billy's thought. I would usually ask him for his text, and the Lord guided in the choice of the song before the message.

As Billy found it easy to preach, I found it easy to sing. For the first six weeks I worried about getting a cold; for the last six weeks I just let go and I let God take control.

My six-year-old son, Ronald, said as I left him with his mother one night in our London hotel, "Daddy, must you go out every night?"

"Yes, son," I said, "Daddy must sing for Jesus."

Next morning he said, "Daddy, I prayed for you last night."

Not only did my little boy pray, but I know that thousands around the world prayed for the Greater London Crusade, and God answered prayer.

rely upon God's promises, not just upon my feelings.

"A visit from my minister encouraged me to play a bigger part in my church activities. Meanwhile, I had seen the need for a real study of God's Word, which had now become interesting to me. About a fortnight after Harringay, I received another letter from the office, enclosing a card which asked me whether I had been visited by my minister, and whether I was attending church. It also asked whether I wanted further literature to help in my personal Bible study.

"Having finished *Beginning with Christ*, I requested *Going on with Christ*, which contained further passages from the Bible to be memorized. I also asked for the *Introductory Bible Study*, which I discovered helped me to understand more about salvation, temptation, prayer and witness. The daily Bible reading plan was also very useful.

"I was surprised and delighted to find that all this help was free and was to be obtained from the crusade office. When I received these materials, I wondered if that would be the end of the

help I would receive from the office, but I was glad to learn that further courses of Bible study and memory work were available, as well as a Bible correspondence course.

"In all these ways, I was greatly encouraged to go on in the Christian life. I received other letters from the crusade office. One was to invite me to a special meeting for converts. Another was to remind me of the next step in the Bible study course, and, some months later, a final letter gave me guidance and challenged me to lead a more fruitful life."

* * *

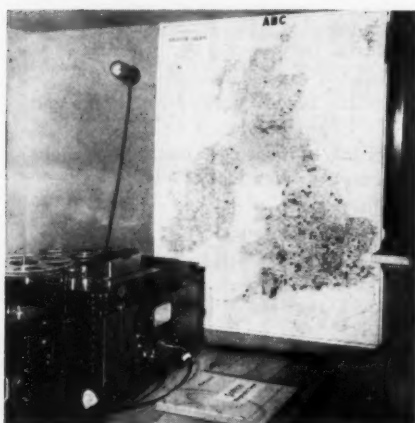
This convert, like most others, needed no extra attention. However, in cases where the convert was slow in replying to letters, the office sent a further reminder letter, always expressing a desire to be as helpful as possible. In other instances, special letters were written to converts and to ministers to make sure that every assistance would be given to guide the convert in the Christian life.

[Continued on page 90]



Both went forward at Graham meetings: she at Harringay, he at a relay service.

Little Harringays linked by telephone lines with London sprang up throughout the British Isles



Bob Benninghoff, ABC network engineer and veteran of many an "Hour of Decision" broadcast, suggested the possibility of linking distant towns by relay. Map in lower photo shows some of 175 towns thus reached throughout the British Isles.

The Relay Meetings

By Herbert Lockyer, Jr.

MOODY MONTHLY Special Correspondent

BOB BENNINGHOFF, the American Broadcasting Company engineer, who for five years has worked with Billy Graham on the "Hour of Decision," was worried about the people who could not get into Harringay Arena. Believing in the marvels of electronics, he suggested that perhaps some relay by rented telephone lines could be worked out for distant towns.

Such a thing had never been heard of in Britain. The government controlled radio (BBC) was not inclined to broadcast the services, nor could radio time be purchased. Thus the only alternative

embodied voice" for an hour or so? That, of course, was a question no one could answer, but the plan was tried.

The idea took hold, and soon more people were listening each night to the relays than were in Harringay. During the last week of the crusade the telephone company ran out of lines, and many towns which wanted relays were thus disappointed. All told, 430 different centers in 175 different towns throughout England, Ireland, Scotland and Wales picked up the Harringay meetings. Reports from local relay chairmen indicate that more than 400,000 listened and many

hundreds responded to the invitations. Some of the attendances recorded:

Plymouth	15,000 in 5 relays
Nottingham	25,000 in 1 relay
Inverness	1,300 in 2 relays
Exeter	9,400 in 4 relays
Dublin	2,200 in 1 relay
Bristol	12,000 in 5 relays

✦ RELAY meetings would be announced by the local sponsoring group. The post office would install the line; the group would provide the amplifying equipment. Sometimes a choir would sing as the people gathered in the relay hall. When the offering was being taken at Harringay, the local group would take an offering to cover the cost of the relay—about \$50 at each relay point. Often the lights would be dimmed as the people listened to Billy.

At the invitation time the local chairman would take over and close the meeting. Said a local chairman: "When the personality and presence of the speaker



One of the several relay converts met by the author while in Bournemouth.

are eliminated, one is left with either the Holy Spirit or nothing, which makes the relays an ideal form of evangelism."

Many were saved in these relays. From Southport, Major Harold George Black wrote:

Some 6,500 people filled the largest halls along this promenade, and packed the top promenade. . . . Others were turned away. . . . There were 137 precious seekers, among them splendid young lives 17-25 years of age . . . business men and women, some truly wonderful cases. How wonderfully God used you that night. . . .

Another report, from Rev. John Hully of Grimsby, comments:

The actual decisions have been varied. Seven have accepted Christ as Saviour and Lord. One man who was converted earlier this year brought his wife on Friday last and she came seeking Jesus at the invitation. Six of the people who accepted Christ as Saviour are not members of any church, but will be put into close contact with one of their choice.

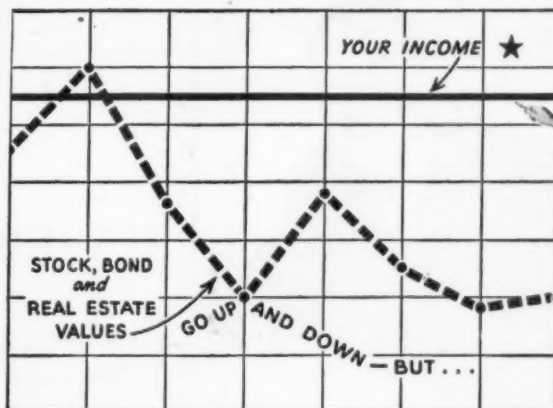
✦ On a recent week end I journeyed to the Bournemouth-Poole area on the English Channel about 100 miles from London. There Vicar R. P. Johnston of St. John's Church of England had organized the relays. Services were held on five different days and a total of more than 12,000 people attended. On the last day it was necessary to connect eleven halls to care for the crowds.

There were 160 inquirers all told. It was a joy for me to meet ten of them after a Sunday evening service in St. John's. As I spoke to them, there seemed to be no doubt that a work of grace had been performed in their hearts. "I have such peace," one woman, who had many bitter experiences, told me, "and my problems seem to vanish away!"

A young man also assured me that the Lord had saved him. His sweetheart, he said, was saved at Harringay—she had been taken there by her employer, who rented coaches for 70 of those working for him.

I was impressed again that the effects of the crusade are being multiplied in many a life and church.

END



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Rev. Frank Colquhoun. "In my opinion, Billy Graham never spoke better or more effectively than when he was thus face to face with these thinking young people."

*Like Moody and Torrey,
Billy Graham preached to crowds at
England's great universities*

The Impact

ONE of the features of the work of D. L. Moody and R. A. Torrey in Britain during their memorable evangelistic campaigns was the impact they made upon university students. Moody's influence in this way was all the more remarkable in view of the fact that he was in no sense a university man and had enjoyed few educational advantages. Yet his visit to Cambridge in 1882 had an amazing effect on the university and resulted, among other things, in the call-

London University

During the crusade, Dr. Graham addressed large student gatherings in three of the most sizable colleges in the University of London. The first of these was at University College. This was regarded as a somewhat tough proposition on account of its noted secular background; in fact, it used to be nicknamed "the godless foundation in Gower Street," and some well-meaning souls expressed alarm that Billy was thus venturing into the lions' den.

One thing is certain: Billy Graham's visit there in the early days of the crusade aroused an uncommon amount of interest. Perhaps it was mainly curiosity that brought the many hundreds of students who packed the gymnasium to capacity, while hundreds more were compelled to

stand outside in the open air and listen to the address relayed through amplifiers. But whether they came to scoff or to pray, the students were gripped from start to finish by the sincerity of the man and the relevance of his message. He did not speak for long; perhaps twenty or twenty-five minutes; but the intense silence while he spoke was eloquent proof of the fact that what he said went home.

The next student body addressed was in the London School of Economics, where the Christian Union had arranged a meeting in their largest assembly hall. Here again there was some trepidation as to the kind of welcome which might be accorded an American evangelist, as it was no secret that the school had a strong Communistic element in its midst.

However, there had been much prayer for this particular meeting, and when the time came the evangelist addressed himself to a strangely quiet and wistfully expectant audience which filled the auditorium to overflowing.

The Imperial College, Kensington, was the third college to extend an invitation to the evangelist. This visit took place midway through the London crusade, when Billy Graham had become the talk of the town. In consequence, the Christian Union, which sponsored the invitation, found itself faced with the problem of finding a large enough auditorium to accommodate the crowd of students who wanted to hear the evangelist.

In the end, they made the bold step of taking the Royal Albert Hall, London's

Cambridge University

At the invitation of the Cambridge Inter-Collegiate Christian Union, Billy Graham visited Cambridge on a Sunday, to preach at its weekly students' service. This service is normally held in Holy Trinity, Charles Simeon's old church; but in view of the interest aroused, the service was transferred on this occasion to Great St. Mary's, the university church. The previous night the C.I.C.C.U. had held a two-hour session of prayer for the service, and the answer was abundant. A student who was present

has described the scene as follows:

By 8 p.m. Great St. Mary's Church was full, with many standing. In pews, aisles, galleries, choir, there was no empty space. At least 1,300 were there. The service was relayed by loudspeaker to Holy Trinity Church, where another overflowing congregation numbered more than 500, and to the townspeople in St. Andrew's Baptist Chapel. Many, on finding the two churches full, returned to their colleges. . . .

Dr. Graham began by introducing himself. He won his congregation with-

in five minutes by his modesty and humor. The man and his accent were approved by the critical, and the atmosphere of attentiveness increased. "God so loved the world, that he gave his only begotten Son, that whosoever believeth on him should not perish, but have everlasting life." The sermon started with these ringing words, spoken with an emphasis which somehow only American speakers are able to impart.

"A few days ago," Dr. Graham said, "I had the privilege of being in the

Oxford University

Billy Graham's visit to Oxford was on May 23, the day after the London crusade finished. The invitation was a united one, sponsored by various Christian groups in the university. Oxford, the home of the Tractarian Movement and stronghold of the High Church tradition, has never been so well disposed toward evangelical religion as Cambridge. This fact was reflected in the refusal of the university authorities to permit the Sheldonian Theatre—the official audito-

rium for all university occasions—to be used for the Billy Graham meeting. Rev. Keith de Berry, rector of St. Aldate's, kindly came to the rescue by offering his church for the service, and I am indebted to Mr. de Berry for much of the information that follows.

St. Aldate's was crowded as never before, and undergraduates even sat jammed together on the window sills. It was reckoned that there must have been 1,400 present. The service was also

relayed to two other churches in the city: the Wesley Memorial Church, where there were 900 present, and the church of St. Peter-le-Bailey, where there were another 400. Most of those in the congregations were members of the university, though some townspeople managed to get into the overflow services, while others listened in the rain outside St. Aldate's Church to the relay of the service.

The Bishop of Dorchester conducted

Moody Monthly

By Rev. Frank Colquhoun

Minister of Christ Church, Parish Church of London University

on British Students

ing out of the famous "Cambridge Seven." Torrey also made a marked impression on Cambridge University in his mission there in 1911; though in his case this was not so surprising, as he was a man of recognized scholarship as well as a powerful evangelist.

When Billy Graham came to Britain for his London evangelistic crusade he was regarded by many as being in the direct historic succession of both Moody and Torrey. Certainly it would not be

difficult to draw many parallels between the ministries of the three men, and one of these would undoubtedly be in connection with work among students. As far as Billy Graham is concerned, his contact with university men and women was little more than a side line in comparison with his main crusade meetings; but in point of spiritual influence, time may well reveal that this aspect of his ministry was one of the most powerful and effective of all.

largest concert hall, situated in the immediate vicinity of the college buildings, for a special lunch-hour meeting. It was estimated that between two and three thousand students were present. This time the atmosphere was noticeably different from the two previous occasions. Before, so to speak, Billy Graham had been on trial when he faced his student audiences. Now, London had made up its mind about him and accepted him as an utterly sincere preacher of the gospel; with the result that those who came together in the Royal Albert Hall met in a deeply serious frame of mind, eager to hear a man who they knew would bring them a straight message from the Word of God.

At this point I would like to say a

visitors' gallery in the House of Commons. I heard the debate that afternoon on the H-bomb; and when it was finished I came away probably more depressed than at any time in my entire life. I felt that there was an urgency about the problems of the hour that no other generation had ever faced. . . What's the solution?"

Gradually God's solution was unfolded. Dr. Graham gave his personal testimony. "Today if someone would prove to me intellectually that there is no God, I still would know that there is a God, because He lives in my

the opening prayers and welcomed the evangelist, who spoke on Psalm 23. His address lasted for about three-quarters of an hour, and he then invited those who were ready to receive Christ to stay behind. While the bulk of the congregation left, others who were seeking Christ came over to St. Aldate's from the overflow services, and in all more than 200 received spiritual counseling. Of these, about 120 were actually members of the university. For the most part, the others

personal word. It was my privilege to be present with Billy Graham, at his own request, at each of the three meetings referred to above, and I feel bound to say that he rose magnificently to these occasions. In my opinion, Billy never spoke more effectively than when thus face to face with these thinking young people.

His technique was deliberately different from that which he employed in his crusade meetings at Haringay. Standing quietly before a microphone and employing no gestures, he first established happy relations with his audience with a few touches of humor, and then challenged them with a clear and logical presentation of the gospel as the only answer to the world's problems. In each case the effect was impressive in the extreme.

heart . . ."

Dr. Graham concluded by suggesting that anyone who would like to hear in more detail the way of salvation should remain behind in Great St. Mary's after the service, or come over to the larger church from Holy Trinity. "Rock of Ages, cleft for me" was sung. Fifteen minutes later several hundred men and women were left in renewed silence at the after-meeting. After a prayer Dr. Graham asked all those who had during the prayer accepted Christ to come to the foot of the great central pulpit. Slowly there filed up more than 150.

were either townfolk or members of the various non-university colleges.

Of those who made a profession of Christ, there were, in Mr. de Berry's words, "a remarkable number of real conversions. . . . The members of the Christian Unions and the chaplains have been very busy following up converts. We have therefore much for which to thank God." Mr. de Berry concludes, "in spite of considerable opposition before the meeting took place." **END**

October, 1954

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John Henderson, right, greets Billy Graham at the Houses of Parliament in London. Upper photo shows Dr. Graham leaving 10 Downing Street after his forty-five minute conference with England's Sir Winston Churchill.

The Widening Outreach

By John Henderson
British Member of Parliament
and Member of the Crusade Committee

*Crusade influence
did not stop
with the churches,
the London populace,
or those who
came to Harringay*

ONE of the most striking features of the Greater London Crusade was that all types of society were attracted to the meetings. Each night at Harringay Arena the quiet, reverent attention was amazing beyond words. Countless other lives were touched in other meetings.

One cannot possibly estimate the importance of Dr. Graham's visit to the great university cities of Cambridge and Oxford. Several hundreds of these students, many of whom will one day occupy positions of great eminence in the cultural, political and commercial life of our country, made their decisions for Christ. This cannot but be of incalculable value to the moral and spiritual future of our nation.

Another meeting of first-rate importance, though differing in character, was that to which serving officers of the Navy, Army and Air Force were invited. The meeting was held at the United Services Institution, which is a fairly large building. So great was the interest that, long before the meeting was due to commence, all seats had been filled. Doors were closed ten minutes before the commencement, with some 50 officers standing around the walls. The majority of those present were senior officers, and a very deep impression was made on all present.

During his stay in London Dr. Graham came several times to the House of Commons to meet ministers and members of

Parliament, and on many evenings during the twelve-week mission Parliamentarians went to Harringay to join the audience there. Altogether more than 250 members of Parliament heard Dr. Graham speak, and there was not one instance of any expression of disagreement with the man or his message. In fact, dozens of peers and members of Parliament have expressed their admiration for Dr. Graham and his achievements, and they have also intimated in speeches and letters to newspapers how ready and anxious they are to assist any future campaign in every possible way.

It has been a fairly common experience among some members of Parliament to find that in their speeches to constituents they have since laid a new emphasis on the spiritual and moral aspects of life. In this way Dr. Graham has brought this new-found zeal of the politicians into closer contact with the cause of evangelism. It gave an added pleasure to the many members of Parliament who had taken an active part in the campaign when the prime minister, Sir Winston Churchill, invited Dr. Graham to call upon him at 10 Downing Street, London.

✦ PERHAPS one of the greatest compliments paid was the invitation extended to Dr. Graham to address members of the British Industries Fair at Birmingham. This necessitated Dr. Graham's

Moody Monthly

IT WAS the writer's privilege to be a member of the Executive Committee which functioned almost two years before the crusade commenced. Events moved with great rapidity, the interest grew intense, and the campaign developed into the most momentous happening in the history of the Christian church in Great Britain during the past 50 years. Countless Christians in London and far beyond were revived, and consequently became more active in the service of the church. Eternity alone will reveal the extent of God's visitation and the answer to believing prayer from His people the world over.

John Henderson, M.P.

speaking to five separate audiences in one day. These audiences were largely composed of business representatives from all over Great Britain and other countries. Who can tell just what will be the outcome of this unique opportunity which Dr. Graham accepted and at which he preached with great intensity the story of God's redeeming grace?

The writer's native city, Glasgow, Scotland, was the first to which the service at Harringay was relayed by telephone line. At that meeting the unseen voice came over with remarkable clarity, and the audience of 1,000 listened and thrilled to the message, later witnessing the amazing spectacle of dozens of people coming out and standing in front of the empty platform, committing themselves to Christ.

Such instances of God's moving should indeed refute any suggestions that personality or emotionalism was responsible for this great spiritual awakening which has come upon our country. The relays to more than 400 centers and a hearing audience of 400,000 were quite the most original phase of the campaign, and this could have accrued only as a result of the leading of the Spirit of God.

Great open-air rallies were held in Trafalgar Square, with an audience of 12,000, and on Good Friday, when 40,000 to 45,000 gathered in Hyde Park. At these historic centers in London Dr. Graham raised the cross of Christ, and with earnestness told of the Saviour's sacrifice that men and women might be redeemed from the power of sin. These scenes can never be forgotten.

★ The final rallies were held on May 22 at the White City Stadium in the afternoon, at which 67,000 people were present, and in the evening at the Wembley Stadium, which held an audience of 120,000. Leaders representing every phase of British church life were present, together with the Lord Mayor of London, members of Parliament, cabinet ministers and the Archbishop of Canterbury.

The sight of these great audiences was moving in the extreme. Never would the writer have believed that such a reverent atmosphere could have prevailed

[Continued on page 75]

October, 1954

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Rev. Leon Rosenberg

Rev. Leon Rosenberg, Founder & Gen. Director

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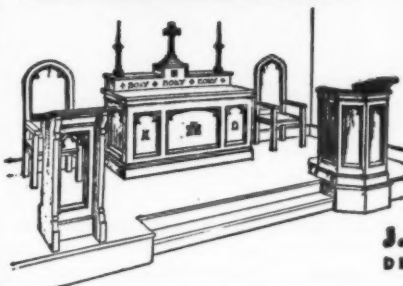
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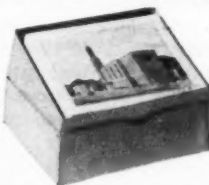
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*Great as they were,
the London meetings led up to
an even greater climax
in spiritually hungry Europe*

Continental Diary

By Jerry Beavan



Billy speaking to Danish ministers in Copenhagen. Nordisk Pressefoto

WITH all of its significance to the ministry of soul-winning and evangelism, the London crusade accomplished another equally significant task—it focused attention on the continent of Europe as a mission field.

America is something like 3,000 miles distant from Europe . . . distant also in understanding and appreciation of the peculiar needs of the Continent in spiritual matters. England is a hundred times closer . . . less than thirty miles of the English Channel separate the Continent from Great Britain. Great Britain's spiritual needs are most clearly examined in the light of the spiritual condition of the Continent . . . and it follows that any advance in the work of God in Britain is spotlighted against the backdrop of the needs of the Continent.

When the London crusade closed on May 22, the Billy Graham team rushed to completion the hastily made plans for an evangelistic tour of Europe. Only a few cities could be visited . . . time and facilities became determining factors, for invitations were received from more than a score of Europe's major cities. The impact of the London crusade, great as it may have been here at home, was even more strongly felt in Europe . . . hundreds of miles closer.

There was time only for a brief rest . . . then the first leg of the trip, by ship across the North Sea, to Helsinki, Finland.

HELSINKI, FINLAND

Literally in the shadow of Soviet Russia. A heavily armed Russian base within a few minutes' driving time from the heart of the city. Few thrills—for an American—could surpass the sight of the American flag on alternate poles with the Finnish flag . . . So close to Russia . . . and yet the people were unafraid . . . and the attendance . . . 25,000 persons in the Olympic Stadium . . . the largest religious gathering in the

nation's history . . . That was on June 17 . . . the night before, 14,000 persons had crowded out two halls and had stood outside . . . Hundreds responded to Christ.

STOCKHOLM, SWEDEN

Three outstanding events . . . a ministers' meeting attended by 3,000 ministers and church workers . . . then the outdoor meeting in Skansen Park . . . No seats . . . all standing . . . 50,000 was a conservative estimate . . . The Archbishop of Sweden there to lead in prayer . . . Then another night, June 20 . . . 24,000 persons overflowing the football stadium to sit in great semicircles on the field . . .

COPENHAGEN, DENMARK

Only one day, June 21, but what a day . . . 2,400 ministers in the cathedral for a conference on evangelism . . . 4,500 persons in the great K.B. Hall . . . and then at 10:30 that night, 25,000 persons standing in the town square . . . undisturbed by rain . . . more than 1,000 decisions for Christ . . .

AMSTERDAM, HOLLAND

Again, only one day . . . June 22 . . . the great Olympic Stadium . . . miles from the heart of the city . . . yet 30,000



Jerry Beavan,
Executive Secretary of the
Billy Graham Evangelistic
Team.



Danes in city square at 10:30 P.M. indicate decisions for Christ. Nordisk Pressefotos

persons assembled . . . When the invitation was extended, nearly 900 responded . . . a week later more than 700 reported for a follow-up instruction class . . .

FRANKFURT, GERMANY

A brief visit, and a touch of home . . . American army personnel crowding out the little chapel, and sitting outside in the hot sun . . . the thrill of seeing here and there a familiar face . . . Jim Kieer of Child Evangelism Fellowship . . . and others . . .

DUSSELDORF, GERMANY

June 24 . . . the night of Billy Graham's first attack . . . but before that illness the great meeting . . . Planned for the 10,000-seat ice arena . . . then moved only four days before to the Rhine Stadium . . . The attendance . . . 34,000 persons . . . hundreds of decisions for Christ . . . At the ministers' meeting, where 2,300 assembled, a real spirit of anticipation . . . a real urgency was felt.

BERLIN, GERMANY

June 26 . . . the arrival . . . the ministers' meeting in a church still being repaired from bomb damage . . . a thrill to see 1,900 ministers and church workers in this remote island 120 miles inside the Iron Curtain . . . but it was only the beginning of the great things yet in store . . . June 27 . . . Hitler's Olympic Stadium . . . where der Fuhrer declared, "I have called the youth of the world" . . . Rain all morning . . . yet they came, and the afternoon was a beautiful day . . . 80,000 persons . . . in Berlin . . . inside the Iron Curtain to hear an American evangelist . . . Then the service . . . the 300 trumpet choir . . . the 1,200 voice choir wonderfully trained . . . then the invitation . . . it seemed like 25,000 were standing in response . . . They were told clearly, "Only if you are right now accepting Christ are you to stand . . . If you are already a Christian, sit down . . ." The instructions repeated again and again . . . then the prayer . . . the penitent's prayer . . . first in English from Billy Graham . . . then in German from the interpreter . . . then the great



Listening to Billy in the rain.

chorus from the thousands . . . Who can ever forget it!

Then they were told . . . get a decision card . . . fill it out . . . mail it in . . . Fill it out? Name and address inside the Iron Curtain? Buy a postage stamp where every pfennig counts? Yes . . .

Five days later . . . from Berlin a radio-phone message to us on the ship in the Atlantic headed for home . . . In those first five days more than 16,000 cards had been received . . .

You hear it . . . you think it over . . . you can't believe it . . . but there it is . . . 16,000 decisions in ONE MEETING . . . INSIDE THE IRON CURTAIN . . .

PARIS, FRANCE

A brief visit . . . only a small auditorium available . . . the 2,700 seats are by ticket only . . . they are quickly spoken for . . . Hundreds jam the building . . . almost a fight to get in . . . There is in Paris a keen hunger . . . not being met . . .

The trip proved something, to the team at least . . . it opened the hearts of those people to our gaze, and we saw there unconcealed their tremendous need and hunger for Christ . . . So little is being done . . . so much must be done . . . God is ready . . . See how He blessed the message . . . even through an interpreter . . . in six different countries . . . To God be the glory! END

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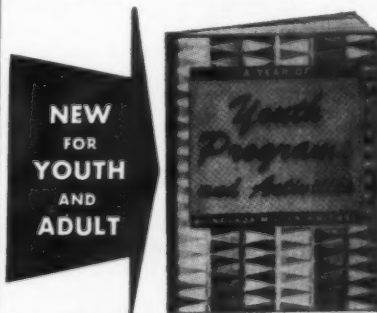
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Living in the Light of Our Lord's Return

The Lord's Coming in Relation to Salvation

By John F. Walvoord

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WHEN Cassander, king of Macedonia, founded the little town of Thessalonica and named it in honor of his wife, the half-sister of Alexander the Great, he little dreamed that it would become a world-famous city. Some 370 years later the apostle Paul accompanied by Silas and Timothy entered Thessalonica and began a ministry of the gospel.

Acts 17 records the amazing results of this ministry of less than a month. In those few short weeks, a small group of Thessalonians came to know Jesus Christ as Saviour. Persecution forced Paul and his companions to leave after ministering for three Sabbath days. Later, after he had heard of their continued faithfulness to Christ in the midst of persecution, Paul sent them this communication, known to us as his First Epistle to the Thessalonians, in which he gives them encouragement and reminds them of his love and faithful prayer for them.

† THERE are a number of reasons why I Thessalonians is of special interest to believers in Christ today. One of the important reasons is that it is the first letter written by Paul which has been preserved. It is a letter addressed to young Christians, and as such it lays down some of the important truths pertaining to the Christian life. In every chapter the theme of the coming of the Lord is prominent.

The first chapter unfolds the great

theme of the Lord's coming in relation to salvation. In chapter 2 the Lord's coming in relation to *Christian service* is presented. Chapter 3 relates *sanctification* to the Lord's coming. In chapter 4 the Lord's coming is revealed as the *surety* of resurrection of our loved ones who have died in Christ. Chapter 5, which concludes the epistle, deals with the *safety* of the believer in the days of the wrath of God preceding the second coming of Christ. Throughout the epistle the theme of the coming of the Lord is related to practical Christian living.

The richness of the teaching of the apostle Paul is evident as we study I Thessalonians. Though the Thessalonians were young Christians with less than a year of Christian experience, they were familiar with the great and deep truths of the Christian faith such as salvation, sanctification, assurance, the Trinity, the nature of man, resurrection, and the Day of the Lord.

It is hard to realize as one reads I Thessalonians that the Christians to whom it was addressed had no New Testament. It is doubtful if they had any large portion of the Old Testament. They were immature Christians, with many trials and difficulties, and enduring much persecution. In the midst of their tribulations, some of their number had gone on to be with the Lord, and with this in view Paul writes this letter of comfort, exhortation, and instruction.

About the Author

President of Dallas Theological Seminary, Dr. John F. Walvoord is recognized as one of the leading conservative theologians of this country. In addition to his seminary responsibilities, he carries on an extensive ministry of Bible teaching in churches and summer conference grounds. He is a contributor to various Christian magazines, as well as the Dallas Theological Seminary journal, *Bibliotheca Sacra*, of which he is editor. He is also author of the book, *The Holy Spirit*, and president of the Evangelical Theological Society.



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♦ CHAPTER 1 opens with a very simple salutation: "Paul, and Silvanus, and Timotheus, unto the church of the Thessalonians." It is noteworthy that there is an absence here of all apostolic titles. There are only the simple names, Paul, and Silvanus—which was just another name for Silas, and Timotheus—which was another name for Timothy.

These three had been the ones who had introduced the Thessalonians to the gospel. Silas and Timothy had made one trip back to Thessalonica and had reported to Paul. Their message was an epic of the steadfastness and faithfulness of the Thessalonian Christians. They told Paul that, in spite of persecution, the Thessalonians had a good testimony for Jesus Christ and were bearing high the gospel message.

In the first verse of I Thessalonians there is quite a contrast between what the church at Thessalonica faced as far as circumstances were concerned—that is, persecution, uncertainty, and trouble—and the position that they had in Christ. Paul addresses them as the church of the Thessalonians which is "in God the Father and in the Lord Jesus Christ," and prays for them: "Grace be unto you, and peace."

How rich are the simple words *grace* and *peace*. Those without grace and peace are in utter poverty though they may possess all the riches of the world. Those with grace and peace are infinitely rich, though enduring persecution and sorrow, like the Thessalonians. Grace expresses the whole of God's love and favor in Christ. Peace with God and the peace of God are the priceless possessions of the child of God. What richer jewels from God's treasures could be asked for anyone than grace and peace?

The apostle begins with a burst of praise, more or less the theme of the whole epistle, voicing his thankfulness to God for saving these Thessalonians through faith in Christ. He breathes out from his very heart in verse 2: "We give thanks to God always for you all, making mention of you in our prayers." Again something of the faithfulness of the prayer ministry of the apostle Paul is indicated: "We give thanks to God always."

In the months since he had left this little band of Thessalonians Paul had been faithful in prayer. What a rebuke it is to many of us who serve the Lord that often our hearts are not burdened with the needs of God's people, especially when they are out of sight and out of mind. But Paul gives his testimony: "We give thanks to God always for you all."

This expression "for you all" is a very significant one. "You all" is used in the southern United States as an expansive, general expression referring to one person or many. Paul, however, uses it very accurately here. He was thanking God for all of them. In each life the Spirit of God had wrought His work in such a way that souls had been saved and were now bearing a faithful testimony for the Lord Jesus Christ. He did not thank God for only some of them, but he thanked God for all of them.

As we consider our own life and testimony, do our pastors and our Sunday school teachers—those with whom we

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work in Christian service—thank God for us *always*? Certainly there is a challenge to be like the Thessalonian Christians, and so to live before God and our fellow Christians that they may thank God always for us.

♦ As Paul thanked God, he rehearsed some of the great realities that comprise the salvation of the believer. The remaining verses of chapter 1 constitute a simple outline. First, in verse 3, Paul remembers what God has done through and in them. In verses 4-9, on the basis of what God has done, Paul knows certain things. Then in verse 10 he expresses the hope of Christian salvation.

As he recalled his experiences with these Christians at Thessalonica, he states in verse 3: "Remembering without ceasing your work of faith, and labor of love, and patience of hope in our Lord Jesus Christ, in the sight of God and our Father." We have three famous words in this verse, "faith, hope, love." Paul is not thanking the Lord simply because in the Thessalonians there was faith and hope and love, which certainly ought to characterize every Christian. He is thanking God for what these three things had produced.

You cannot see faith, or love, or hope; they are immaterial things. But they can be manifested in a very definite physical way. Notice what he says: "Remembering without ceasing your work of faith." Sometimes works and faith are contrasted, but here they are one and the same. A true faith is manifested in what we do. A true faith produces works. That is why James writes that faith without works is dead. It is not that works is a substitute for faith, but true faith in Christ will bring a real salvation which will in turn change the works of the believer in Christ.

Not only was there a work of faith, but there was a labor of love. Love is more than a sentiment. It is a driving force in the heart of the believer who loves the Lord, and because he loves the Lord he is willing to labor; he is willing to work where it is difficult; he is willing to bear the burden.

Added to the labor of love was hope, and not simply hope, but hope that produced patience. What kind of hope is that? The kind that produces patience is a calm, sure, trusting hope. The reason Christians can have patience in hope is because they are sure that their hope in Christ will be fulfilled. Thus it was in the Thessalonian church. They not only hoped in God, but hope wrought patience in their hearts even in the time of trial and affliction.

Verse 3 concludes with something most significant. It tells us that Paul regards their work of faith, and labor of love, and patience of hope in our Lord Jesus Christ not simply as he saw these things, but as they were in the sight of God and our Father. What does God see in our hearts? A real trust in Him? A real love for Him? A real hope for that which is part of our Christian faith? Paul saw the outward evidence of these things, but God looks at the heart. Paul was able to commend these Christians in Thessalonica as he remembered not only what he saw, but what he knew God saw in their hearts and lives.



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♦ THE second great theme of Paul's thankfulness to God was what he *knew* about them because they had trusted in God and received His wonderful salvation. In verse 4 he calls attention to this: "Knowing, brethren beloved of God, your election" (A.S.V.).

How can a person know that somebody else is one of the elect of God? It was an amazing thing that the Thessalonian Christians had been instructed in this doctrine of election considering the short time Paul and the others had ministered to them. Many Christians who have gone to church all their lives in our modern day know very little about the doctrine of election. The Bible indicates that God not only saves us, but that He chose us before the foundation of the world. It is a doctrine often not understood completely, but believed because the Bible teaches it. Christians are the elect of God because He chose them before they chose Him.

How can you know the elect of God? The verses which follow give the basis of Paul's faith in connection with the Thessalonian Christians and, at the same time, the basis for our faith and assurance that God is able to save those who trust in Christ. In verse 5 Paul writes: "Our gospel came not unto you in word only, but also in power, and in the Holy Ghost, and in much assurance."

In other words, one of the reasons he believed that they were really saved and he knew their election was of God was the way the gospel came to them. It came in power and in the Holy Ghost and in much assurance—literally, "in full measure."

The crowning evidence was in the way the Word was received. It is one thing to preach the Word; it is another thing to receive the Word. In verse 6 there are three things noted concerning the way they received the Word. First, they received it in such a way that they became followers, "Ye became followers of us, and of the Lord." Second, they received the Word in much affliction—they received it in spite of the persecution they knew would follow. Third, they received the Word with joy of the Holy Ghost. Thus, in spite of affliction, in spite of trial, there was the evidence of the ministry of the Holy Spirit in their hearts. They had the unspeakable joy of the Holy Spirit. The Word was received in such a way that they knew and Paul knew that they were really saved.

♦ THEN we have the capstone of it all. They not only had the Word come to them, they not only had received the Word of God, but their salvation was manifested in their life and testimony. It resulted in such a transformation of life that they became examples to all who believe. Verses 7 and 8 summarize it, "So that ye were ensamples [literally, types or examples] to all that believe in Macedonia and Achaia. For from you sounded out the word of the Lord not only in Macedonia and Achaia [that was the area in which they lived], but also in every place your faith to Godward is spread abroad; so that we need not to speak anything."

Paul did not need to tell people how wonderfully God had been working in

Moody Monthly

the Thessalonian church. The testimony went out everywhere without his help. One of the reasons for this was that Thessalonica was on a trade route, and people passing through Thessalonica came in contact with the aggressive evangelism and testimony of these Christians who lived in Thessalonica.

In our day many folks come and go in our cities and towns and never come in contact with vital Christianity. That apparently was not true in Thessalonica, for as the word spread, it was widely known that God had done a wonderful work. The Thessalonians were preaching the Word, and everywhere the testimony of their faith to God was spread abroad.

Paul was told how God had worked in the Thessalonians. It had resulted in their turning to God from idols, to serve the living and the true God. This is a very accurate expression and one that we should understand. It does not say that they turned from idols to God. Rather, they turned to God from idols to serve the living and true God. It was not reformation first and faith in Christ second, but it was faith in Christ first with the result that idols were forsaken.

The tense of the word *turned*, as found in the Greek New Testament, is in the aorist, which means that they turned once for all. It was a single, definite act. They turned to God from idols. It was not simply that they were trusting God, but the result of it was that they served the living and the true God. As Paul thinks on the faith and testimony of these Thessalonian Christians, young as they were, ignorant of many truths that we know today, there was, nevertheless, assurance in his heart that they were really saved. He knew that they were brethren beloved of God; he knew their election of God.

Not only did these believers have salvation in this wonderful manifestation, but they also had a glorious hope. One of the most precious things about the Christian hope is that it goes on and on and on. It is not only for the present, but for the future. In verse 10 the truth of the Lord's coming is introduced—a truth prominent in succeeding chapters.


It is significant that Paul in such a brief period of ministry not only led them out of darkness into the light of the gospel, but also faithfully preached to them the truth of the coming of the Lord. By contrast today, some folks who go to church year after year never hear the precious truth that Christ who came in

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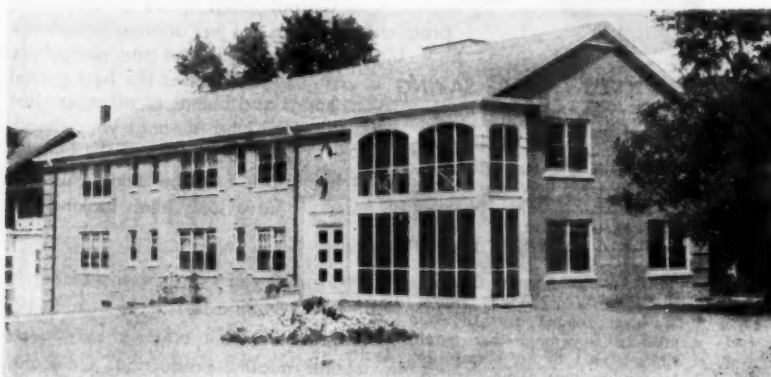
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Bethlehem so long ago is coming again, and that we can be looking for that wonderful return of the Lord for His own.

So in verse 10 he reminds the believers in Thessalonica that they not only have turned to God from idols to serve the living and true God—a present work—but they also have a new hope for the future: "And to wait for his Son from heaven." In other words, they were constantly looking for the coming of the Lord for His saints.

♦ The chapter closes with the reminder that the Lord Jesus Christ, the One who is coming, the One whom God "raised from the dead, even Jesus," the Saviour, "delivered us from the wrath to come." In one short verse there are gathered the great doctrines of the second coming of Christ, "waiting for his Son from heaven"; the resurrection of Christ, "whom he raised from the dead," and the salvation that Christ wrought in His first coming when He died on the cross "which delivered us from the wrath to come."

Wrath is coming. The closing chapter of I Thessalonians brings that very graphically before us. There is a day of judgment coming. Christ on Calvary nineteen hundred years ago delivered us from the wrath to come, that is, He delivered all who would trust in Him, all who would receive the Lord Jesus Christ as personal Saviour. These Thessalonians who lived so long ago had come into that glorious truth. They had been delivered from the wrath to come. Thus for them the coming of the Lord was a glorious event to which they could look with keen anticipation and with hearts that were filled with expectation.

This first chapter of I Thessalonians constitutes a challenge to every thinking Christian. It is first of all a challenge for us to ask, "What do people think of us when they pray for us?" Do they remember our work of faith, our labor of love, and our patience of hope? When they think of us, are they assured of our salvation? Do they see in our lives the evidence that the Word of God has come in power, that we have been transformed, that we have been made followers of the Lord Jesus Christ, that we exercise our faith in the midst of affliction, that we have the evidence of the joy of the Holy Spirit and a transformed life so that our testimony is spread abroad? Is that true of us?

And is it true of us, like the Thessalonians, that we have the living hope of the coming of the Lord, the same One who loved us, who died for our sins that He might deliver us from the wrath to come, and who was raised in victory over the grave? Yes, this letter was written many years ago, to Christians who long since have left the earthly scene, but the truth lives on. And may the truth of this chapter not only live in the written pages of the Word of God, but may it be manifested in our hearts and in our daily lives.

Dr. Walvoord continues next month with an exposition of I Thessalonians 2, "Serving the Coming Lord."

What significance there is in the fact that in days of old, women didn't say that the cloth would take so much more "time," but so many more "songs" to finish!
—The Weaver

Moody Monthly

In the Study

By WILBUR M. SMITH

The Great Revivals of the Bible



Dr. Smith

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INASMUCH as this particular issue of MOODY MONTHLY is almost entirely devoted to a record of what all would acknowledge to have been, by the grace of God, the greatest single revival this century has yet witnessed, it seems most fitting that the first item for *IN THE STUDY* for this month should be in reference to a subject rarely discussed, though of fundamental importance, viz., revivals in the Bible.

When this item was originally written for *IN THE STUDY*, I included the statement that I had never seen a book devoted entirely to the subject of revivals of the Bible nor had I seen a reference to any such book. One week later, driving with my friend Dr. Robert B. Brown, the son-in-law of the late Dr. Will H. Houghton, in Everett, Wash., Dr. Brown calmly remarked, "Have you ever seen this book?" Whereupon he put in my hands a volume of about 180 pages, *The Revivals of the Bible*, by Ernest Baker, of Cape Town, published there in 1906.

Of the eighteen chapters, twelve relate to Old Testament revivals, and six to those of the New. The chapters were originally Sunday evening messages, preached in Cape Town. The deeper historical problems of each period are not referred to; but the messages are helpful expositions of the respective texts, and practical truths from each revival are excellently applied. We still await, however, an adequate work on this very important subject of the biblical record.

As far as I have been able to discover, there is not one

Correspondence relative to "In the Study" should be addressed to Dr. Wilbur M. Smith, 135 N. Oakland, Pasadena, Calif.

October, 1954

article on revivals in any of the major Bible dictionaries of the English language. In fact, I do not recall ever seeing a list of the principal revivals of the Old and New Testaments such as I have tried here to construct.

It is a little difficult actually to say what should be called a revival in the biblical records. Mere enthusiasm in erecting some building is not necessarily a revival. In the first century there were indeed many revivals not recorded in the New Testament. Probably everywhere Paul went he had a revival, but I am not listing all of the cities in which he ministered.

The following is a fairly complete list of the revivals in the Old Testament. These all occurred in Jerusalem, with the single exception of the first two. The one occurring in the lifetime of Jacob took place in Bethel, while the one experienced during the days of Samuel was at Kirjath-jearim. There is a great abundance of material here for an extended work, as may be seen from noting that the number of verses in the Bible exclusively devoted to the twenty revivals of the past, total 705, of which 452 are in the Old Testament.

THE OLD TESTAMENT

Leader	Recorded In
Jacob	Genesis 35:1-15
Samuel	I Samuel 7
David	II Samuel 6:12-23; I Chronicles 15:25; 16:43
Solomon	I Kings 8; II Chronicles 5:1-7:11
Asa	II Chronicles 15:8-19
Jehoshaphat	II Chronicles 17:1-7
Jehoshaphat	II Chronicles 19:4-11
Jehoiada	II Kings 11:17-21; II Chronicles 23:16-21
Joash	II Kings 12:1-16; II Chronicles 24:2-14
Hezekiah	II Kings 18:1-12; II Chronicles 29:1-31:21
Josiah	II Kings 22:1-23:27; II Chronicles 34:1-35:19
Zerubbabel	Ezra 3:1-13
Ezra	Nehemiah 8:1-10:39

THE NEW TESTAMENT

Through the Ministry of	Place	Recorded in
John the Baptist	Near the Jordan	Matthew 3:1-12; Mark 1:3-8; Luke 3:3-17
Jesus	Samaria	John 4:6-42; 1:19-28
Peter	Jerusalem	Acts 2
Phillip	Samaria	Acts 8:5-8
Peter	Caesarea	Acts 10
Paul	Philippi	Acts 16:12-40
Paul	Ephesus	Acts 19

TWO FUTURE REVIVALS

In Israel Jeremiah 31:27-34; 32:37-33:26; Ezekiel 16:60-63;
20:40-44; 37; Romans 11:25-36

Among the Nations of the World Isaiah 2:1-5; Zechariah 8:23; Malachi 1:11

It is not my intention here to list any of the important and growing literature on the history of revivals, but I cannot close this item without calling attention to a remarkably full article on revivals in the *New Schaff-Herzog Encyclopedia* (1911) of 22 columns (Vol. X) that contains a full bibliography of the subject."

An Indispensable Book on the Old Testament

WHILE it is true that I refer over and over again to outstanding works, recommending them for one reason or another, it is seldom that I say of a book: "This is indispensable for any serious Bible student." Not many volumes like that come from the press—perhaps one, two, or at the most, three a year. The Zondervan Publishing House, however, has just issued a work which every Bible student who desires to know the very best that has been written about the historical narratives of the Old Testament, and who wishes that somehow he could find gathered together the wonderful archaeological confirmations for these records, will want to have in his library—*Archaeology of the Old Testament*, by Dr. Merrill F. Unger, professor of Old Testament at Dallas Theological Seminary. A beautiful piece of typography, the book carries scores of superb illustrations, many of them plates of photographs.

It is not my purpose here to go into a lengthy review of the book, but I would like to list some of the chapter headings, to give some idea of the scope of the work: "I. The Role of Archaeology in the Study of the Old Testament"; "II. The Biblical and Babylonian Account of Creation"; "III. Primitive Traditions in Biblical Beginning"; "IV. The Flood in Sumerian and Babylonian Tradition"; "V. The Bible and the Flood"; "VI. The Table of the Nations in the Japhetic People"; "VII. The Hamites and the Earliest Empire"; "VIII. Semites and Babel Builders"; "IX. Abraham and His Age"; "X. History of the Patriarchs." Nine chapters, then, deal with the archaeological evidence of the Genesis narratives alone, and I would say that, as far as my reading goes, it is the most comprehensive conservative survey of this evidence for that period which we now have.

I was glad to see an eighteen-page discussion here (Chapter XII) of the date of the exodus, in which Dr. Unger presents the various arguments for both an early date and a late date, taking his position with the former. There are also chapters on Saul, David, and Solomon, and a concluding chapter on Judah under Persia. Each chapter closes with a very good bibliography of the subject discussed, in addition to footnotes.

The author has used here the marvelous discoveries known as the Lachish Letters and the Gilgamesh Epic, and has brought to the book his command of the relevant literature in four modern languages. Here and there the bibliographies could be enlarged. For example, in his discussion of the table of the nations there might have been included the very important article by Basil Atkinson, "The Indo-European Peoples of Genesis," in *The Evangelical Quarterly*, April, 1929, and the equally valuable discussion by Seiss in *The Journal of Biblical Literature*, 1925, pp. 193-202.

One could wish, because the Old Testament gives so much space to it, that Dr. Unger had given more consideration to the fall of Jerusalem in the days of Nebuchadnezzar. It seems to me that in all recent archaeological works, the convulsive significance of this event is not fully appreciated.

Any earnest Bible student will find this book not only informing, but actually fascinating. What marvelous things a scholar dealing with Old Testament archaeology can bring to the attention of his readers today—things that were not only unknown, but not dreamed of at the beginning of our century. This work, of something over 320 pages, with an adequate index and footnotes, is listed at \$4.95.

An Epochal Work on Science and the Christian Faith

IN THE ten-year period, 1943-1952, one hundred and twenty-five books appeared in the English language dealing with the subject of science and religion. Some were fantastic, some superficial, some were inevitably helpful, and a few, though a very few, were works of genuine significance, based on sound scholarship and with abiding value. In that ten-year period the best volume published in America, from a conservative viewpoint, was the excellent collection of scholarly papers on various aspects of the Bible and science, *Science and the Christian Faith*, put out by the Van Kampen Press.

A book of a somewhat different nature, approaching the subject in a different way, is the truly epochal work, *The Christian View of Science and Scripture*, by my friend, Dr. Bernard Ramm, published by Eerdmans. The most important discussion of the problems involved in the vast and difficult subject of modern science and the ancient Scriptures that has appeared in this country in the last fifty years, it is the only book, that I know of, by an evangelical scholar of today, that can be favorably compared with the masterly, learned works in this field which were produced in the latter part of the nineteenth century.

Before entering upon a discussion of the book itself, we should remind ourselves that the Bible is the only book of ancient literature that is even discussed today in the same breath with modern science. No book is being written about Babylonian legends and modern science, or Greek myths and modern science. Harvard University in 1951, in publishing a notable survey of the subject by C. C. Gillispie, assigned to it the title, *Genesis and Geology*. One cannot substitute the name of any other book of the entire ancient world for Genesis in a title like this.

✦ MAY I begin an inadequate and too brief review of Dr. Ramm's notable work by making an axiomatic statement. A man who intends to write on science and the Christian faith should really know something about the natural sciences, and also something about the Christian faith, and, if the book is to be of lasting value, the author must have a mastery of the literature in both of these areas. This Dr. Ramm has. He graduated from the University of Washington, and then from Eastern Baptist Theological Seminary, at which time he attended graduate courses in philosophy at the University of Pennsylvania. From 1945 to 1950, he studied philosophy and science at the University of Southern California, specializing in the philosophy of science. His master's thesis was on "The Idealism of Jeans and Eddington in Modern Physical Theory;" he wrote his doctoral thesis (1950) on "An Investigation of Some Recent Effects to Justify Metaphysical Statements from Science with Special Reference to Physics."

Dr. Ramm himself says, "I have had to delve into the many labyrinths of atomic theory, relativity theory, the mathematical revolution of the nineteenth century (which though little known was a great epoch in the development of mathematics, science, and philosophy), logical positivism, and naturalism. I have read materialists, naturalists, positivists (by the dozen) and idealists. In that psychology was my minor, I probed much into the philosophy of science as it pertains to psychology. For the past ten years I have been teaching,

and among the courses taught have been Bible and science, Christianity and science, and philosophy of science."

Dr. Ramm begins his truly masterly study by pointing out how absolutely necessary it is for the Christian faith to face the facts and teaching of modern science. I would thoroughly agree with his statement:

The result of losing the battle of the Bible and science in the nineteenth century is simply and tragically this: physics, astronomy, chemistry, zoology, botany, geology, psychology, medicine and the rest of the sciences are taught in ignorance of the biblical statements and Christian perspectives, and with no interest in the biblical data on the sciences, and no confidence in what the Bible might even say about the same. Evangelical Christianity is obtaining a measure of success in education, in evangelism, in missions, in journalism and publications, in church expansion; but in the field of science, evangelicalism is apparently the lost cause. For all practical purposes, science is developed and controlled by men who do not believe in the scientific credibility of Holy Writ. Evangelicals in science are considered by scientists as anachronisms or unnecessary perpetuations of the medieval mentality into the modern period.

The detrimental influence of this on Christianity is beyond any possible calculation. To enumerate the resultant influence on the Christian church is heartbreaking. First to be mentioned is the revolt within the church itself in the nineteenth century in which thousands of ministers forsook an evangelical theology under the pressure of radical criticism and scientific allegations against the Bible.

[In fact] it is not evangelical Christianity alone that is embarrassed. Religion in general has been embarrassed. The strict naturalist or positivist or materialist is opposed to neo-orthodoxy and modernism as well as to orthodoxy. It is not only difficult to get a hearing for evangelical Christianity on our large state campuses; it is hard to get any sort of religious hearing.

If we believe [insists our author] that the God of creation is the God of redemption, and that the God of redemption is the God of creation, then we are committed to some very positive theory of harmonization between science and evangelicalism. God cannot contradict His speech in nature by His speech in Scripture. If it is the intent of science to investigate all the facts about the universe in its countless facets, it is the function of theology to give these data and proportions their teleological ordering. It is our proposition to show that there is nothing between the soul of a scientist and Christ save the disposition of the scientist himself.

♦ Of course, in a work like this the larger part of the book is devoted to the problems raised by the early chapters of Genesis. Dr. Ramm devotes a great deal of space, and rightly so, to the question of the *language* of the Bible. He enumerates the following points, developing each with considerable detail, which cannot be entered into here: (1) The language of the Bible in reference to natural matters is popular. The Bible is a book for all peoples of all ages. (2) The language of the Bible is phenomenal, that is, it pertains to appearances. (3) The language of the Bible is non-postulational in reference to natural things, that is, the Bible does not theorize as to the actual nature of things. (4) The language of the Bible employs the collective medium of the things in which it was written. If God spoke in the Hebrew and Greek languages, He also spoke in terms in which these languages were embedded. Nevertheless, says Dr. Ramm, "although the Bible is not in scientific language, it is not in anti-scientific language. It is pre-scientific language."

Inevitably Dr. Ramm devotes a great deal of space to the first chapter of Genesis. He, of course, repudiates the idea of the whole universe being created in a period of six days of twenty-four hours each. He also, with great detail, marshals the arguments for both sides, as developed in the last one hundred years, relating to the so-called gap theory, which asserts that the first verse of Genesis describes the original creation, that a catastrophe occurred between verses one and two, and that the rest of the chapter is not a record of the original creation but of a restoration of the universe.

But what he then does with the first chapter of Genesis is something that personally I have never been able to bring myself to accept. He says that not only were these days not periods of twenty-four hours (and here I think there can be hardly any question), but the activity of God in these six

Looking Ahead

The Literature of the History of Preaching (November)
Recordings of Famous Christmas Songs (December)
Judaica in the Library of Congress
The Robe and a Word About Its Author
Bishop William R. Nicholson on "The Real Presence of Christ in the Bread and Wine in the Lord's Supper"
Ten Worth-While Books on the New Testament Doctrine of the Church
A Tragic Revelation in the Recent Ruling of the Atomic Energy Commission on Dr. Oppenheimer
The New Plans of the Israeli Government for Rebuilding Jerusalem
Richard Baxter's List of Worth-While Books
Emil Brunner's New Book on the Second Advent of Christ
Plants with Botanical Names Derived from Their Biblical Use
Some Books That Should Be Written

periods refers not to six successive ages, but to a revelation given by God over a period of six days. "The six days are revelatory days, not literal days or age-days." Dr. Ramm quotes a number of truly evangelical scholars who take this position. This is not the place to argue against it, but certainly the Christian Church for eighteen hundred years did not so understand this majestic record. And so, our author says, by accepting this view we are released from any obligation to attempt to show how geology supports the sequences of these verses.

♦ On the subject of evolution, of course, Dr. Ramm goes into great detail. His viewpoint is summarized in the following concise paragraph:

At the risk of oversimplification, we may assert four patterns of thought in reference to the origin of the universe: (1) flat creationism; (2) progressive creationism; (3) theistic evolution; and (4) naturalistic evolution.

Much of the Bible and science has been plagued with an oversimplification, as if the only alternatives were flat creation or naturalistic evolution. The fundamentalists have as a group been very uncharitable toward both the progressive creationists and theistic evolutionists. Progressive creationism tries to avoid the arbitrariness of flat creationism and preserve its doctrine of the transcendence of God in creation; and it has tried to avoid the uniformitarianism of theistic evolution, and preserve its sense of progress or development.

While Dr. Ramm is not himself a theistic evolutionist, I think he is right in saying that a man can be a Christian and take that position, and there have been a number of truly conservative scholars believing in the full inspiration of the Scriptures who have taken that position. He then quotes a strange sentence, which I had missed myself, in Dr. R. A. Torrey's widely used book, *What the Bible Teaches* (p. 249): "Whatever truth there may be in the doctrine of evolution, as applied within limits to the animal world, it breaks down when applied to man."

In his discussion of Hebrews 1:3 and 11:3 I feel he is right in insisting that we do not hereby have a pre-announcement of nuclear physics. And yet I feel he is not fair when he says that if we take the view that by faith we understand the visible universe is composed of invisible atoms, "It means that all scientists who believe in the atomic theory have the faith of Hebrews 11."

Long ago Calvin on this verse asked the question, "Why does the apostle assert what even infidels acknowledge is only understood by faith?" and then presents in a masterly paragraph the discussion of this very problem. And we should remember that writing on Hebrews 1-3, even such a scholar as A. T. Robertson felt lead to say, "The newer sciences as expounded by Eddington and Jeans are in harmony with the spiritual and personal conception of creation here presented."

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† The question of the flood is in my mind a far more difficult one, though not as important as the biblical action of creation. Dr. Ramm believes in a local flood, not a universal one, and brings to his support the authority of a number of evangelical Christian writers. The time of the flood is closely related inevitably, to the first appearance of the human species on this earth. Over and over again Ramm insists that mankind has been on this earth more than six thousand years. He goes so far as to say that "If the theologian teaches that man has appeared on the earth at 4004 B.C., he is misinterpreting Scriptures and bringing Scriptures into needless conflict with science."

Now I am not going to enter here upon the relation of Neanderthal man with Adamic race of the Scripture, but Ramm is not quite fair when he refuses to set before his readers some very strong testimony regarding the recent appearance of the Adamic race. Even Toynbee, one of the greatest historians of modern times, has dared to say that this race of man to which belongs all the historical civilizations of which we have evidence, has been on this earth only six thousand years. Many of our historians of ancient civilization recognize there is no trace of civilization in the Near East, or Egypt, much earlier than that. I was quite surprised to discover that Dr. Unger of Dallas Theological Seminary insists that the deluge took place before 4000 B.C.

With some minor matters in the book I radically disagree, but they do not need to be discussed here. Dr. Ramm severely reproaches a number of evangelical writers of our generation (and the one preceding) for some false statements in this field in which he is a master, criticisms that are justified, but I think are too frequently set forth.

My one primary criticism of the book would be that, wholly unintentionally, Dr. Ramm, while he boldly sets forth the superiority of the Scriptures in their revelation concerning nature and the God of nature, does not give, as far as I can discover, a comprehensive statement on the testimony to divine inspiration which the scientific accuracy of the Bible demands, as other writers in this field, of equal scholarship, in former generations have done.

The amount of reading that Ramm has done is phenomenal. This is his fourth volume, written along with a heavy teaching schedule, and he is not yet forty years of age. These pages reveal that he has mastered nearly everything of importance, in books and periodicals, of the last eighty years, in this vast area, which has produced so much literature, much of it difficult to read. No evangelical should attempt to speak on the subjects discussed in this volume before he has read these thought-provoking pages, and no book, conservative or liberal, on the subject of science and

the Christian faith can be written during the next few decades, if it is an honest work, without fully taking into account this truly remarkable volume. It is the best that the evangelical world has yet produced in our day. No review (at least that I am capable of writing) can adequately convey the wealth of material here presented, about some of the greatest problems that the mind of man has always wrestled with, on which the Scriptures speak with divine authority.

A Correction

In this department of the June issue I made a statement that the motto, "In God We Trust," was now appearing for the first time on U.S. postage stamps in the new eight-cent stamp, which is the amount of postage for ordinary mail across the sea. I have received two letters reminding me that there was one other stamp issued by our government with this motto, a two-cent stamp of May, 1926, on which appears a beautiful engraved copy of the famous picture of George Washington at prayer. R. G. Hughes, of San Francisco, has very kindly sent me a copy of this stamp, which I greatly appreciate. I do not recall now the source for my former statement, but it was either the *Journal of Philately* or the *Congressional Record*, and I think the source was dependable. But I am glad to make this correction. The motto is also now appearing on our regular three-cent stamps.

Magazine Articles of Major Importance

THE following list of recently published articles, of importance to those interested in the study of the Scriptures and the progress of the Christian faith, will reveal again in how many different and sometimes obscure periodicals good things are appearing. What we really need is a monthly biblical digest that will bring together summaries of the best that is being printed on the Word of God and the Christian faith.

The Christian Graduate, July, 1954 (39 Bedford Square, London W.C.1). This is one of the best issues of this British periodical for university students that I have seen. Among the significant articles are "The Writings of Bishop J. C. Ryle," by G. W. Hart; "The Blessed Virgin Mary," by Matthew Bryne, a brief survey of some Roman Catholic doctrines; "Running for Christ" (on Hebrews 12:12), by L. D. Kelly; and a splendid review of Mr. Wyner's new book, *Dr. Arnold of Rugby*.

The Journal of Bible and Religion, July, 1954, "Some Japanese Interpretations of the Bible," pp. 187-192.

The Congressional Record, July 1, 1954, "Juvenile Delinquency," a stirring ad-

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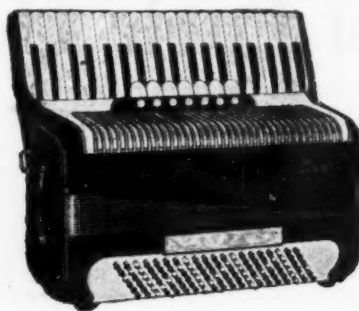
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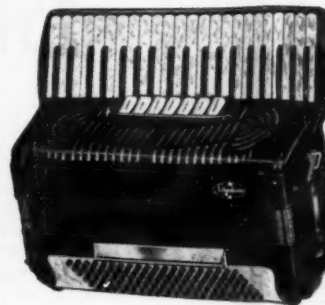
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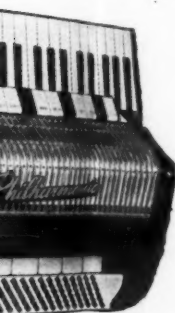
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Papers of the Bibliographical Society of America, Vol. XLVIII, 1954, "The Problem of the Pre-1776 American Bible," by Harry N. Lydenberg, pp. 183-194. A learned, exhaustive discussion of all the evidence relating to this knotty problem.

Bulletin of the Atomic Scientists, June, 1954, "The Remedies Versus the Menace," by Professor Hornell Hart of Duke University, pp. 197-203. This is the most vivid unfolding of the fearful consequences that would follow the use of the hydrogen bomb that I have seen, and it appears in a paper devoted strictly to science and statistics, with articles by authorities.

The King's Business, July, 1954, "The Christian School," by Dr. Wallace Emerson.

The Presbyterian Guardian, July 15, 1954, "Dimensionalism or the Word," by Dr. C. Van Til.

United Evangelical Action, June 1, 1954, "Exploiting Our Opportunity," by Dr. Paul S. Rees.

The Journal of the American Scientific Affiliation, June, 1954, "Genetic Evidence as to the Color of Adam and Eve," by Irvin A. Wills.

Religious Education, July-August, 1954. Here is an exhaustive symposium on the place of character building in an educational curriculum. (The Religious Education Association, 545 W. 111 St., New York 25; \$1.50 per issue.)

The New Yorker, May 15, 1954, "On First Reading Genesis." This is a remarkable article, by the famous literary critic Edmund Wilson, who recently, in some leisure time, took a course in elementary Hebrew at Princeton, and then went to work to read the Book of Genesis in the original. He has

some very unusual things to say, some of them quite illuminating, though the article is by no means to be considered as carrying any weight for theological convictions.

Watching and Waiting, July-August, 1954, "The Modernity of Any-Moment Views," by Dr. Howard Bechert, pp. 54-57. Valuable because of its collection of opinions, with full quotations. *International Review of Missions*, 1954, "Syncretism as a Religious and Missionary Problem," by Hendrik Kraemer, pp. 253-273. An article of great learning, requiring care in reading, by the author of the famous work, *The Christian Message in a Non-Christian World*.

Papers read at the 1953 meeting of the Evangelical Theological Society: "Contemporary Thinking About Eschatology," by Harold B. Kuhn; "The Interpretation of Ecclesiastes," by Martin J. Wyngaarden; "The Catholic Approach to Bible and Science," by Bernard Ramm; "On a Possible Revision of the Biblical Text During the Monarchy," by Laird Harris; "The Christian Hope and the Social Order," by Warren C. Young; "God's Revelation in Words," and "Special Revelation As Truth and Event," by Carl F. H. Henry.

This was sent to all members of the Evangelical Theological Society; the cost to others is not indicated, but such information may be obtained from Dr. Burton L. Goddard, Box E, Beverly Farms, Mass.

Presbyterian Life, July 12, 1954, "Alami Fights the Battle of Jericho," by Edwin Muller.

Time, July 19, 1954, "Hope for the Middle East," pp. 28-29. One of the most significant brief surveys of the whole Middle East problem that I have seen.



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The Evangelical Free Church of Wheaton, Ill., had no building of its own. It was necessary to build, and in less than a year after the work was begun the building was in use. The interesting part of the story of this church is the vision of the membership which, though numbering only 100, built to accommodate a future membership of 1000! As one of the members has said, "In each heart and mind there existed not only a dream and a vision... but also a willingness to give and sacrifice to make it a reality." A location was deliberately chosen in an area where new homes were going up, though most of the original membership lived in other sections of the community. There is no limit to what can be accomplished for Christ by this congregation that built for the future.

In contrast is the experience of the



congregation of the Madison Street Bible Church in Oak Park, Ill. Here was a church of less than 200 members in an old building located on a busy street and without much room for expansion. Yet there was a critical shortage of space. It was impossible financially to tear down the old building and erect a new one. The only solution was to build on to what already existed.

An architect was consulted, but the estimate of \$31,000 was a staggering figure to the membership. There was a natural hesitancy on the part of many to go ahead with the project. Fortunately there was a vision on the part of others of what that church could do with adequate facilities, and this resulted in an earnest program to arouse interest. This is what they did:

This Month	
1	Building for the Future
2	Co-ordinating the Worship Service
3	Saving Class Time
4	This Worked for Us
5	Bible Verses
6	

IDEA NOTEBOOK/OCTOBER

1. First of all many of the classes, including a men's class—a key group to be convinced—were obliged to meet in cramped, noisy surroundings. This made each group long for a private classroom.
2. Films were shown at various meetings that pointed out the importance of teaching that could be

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IDEA NOTEBOOK/OCTOBER

done in the privacy of separate classrooms.

3. Through challenging messages the pastor brought the vision of what the church could do in its outreach to the community—if there were adequate room.
4. Key groups of the church—the board members, the women's group, the young people—were shown the advantage to them of an expanded building.
5. A letter went out to each member of the church with a description of the need and what could be done to meet it.
6. Tentative plans were drawn up and presented to the whole membership.

The result? In less than a year's time the vision has become a reality. An addition has been built that utilized as far as possible existing walls, windows, etc. Seven classrooms have been added for the use of the Sunday school departments. These rooms can be used for other purposes, such as prayer meeting and young people's meetings. A much needed study has been provided for the pastor. Kitchen facilities and recreational facilities have been added for young people's activities.

Pledges and other gifts are taking care of the expense, which seemed at first to be an insurmountable obstacle.

Those who thought it couldn't be done have found that vision, coupled with enthusiasm backed up by earnest prayer and much hard work, has resulted in a building of which they can be proud. Most important of all, the potential outreach for Christ of this particular congregation has been greatly increased.

END

IDEA NOTEBOOK

October, 1954

Vol. 2—No. 1

A Department of Moody Monthly

Editor, Dorothy Martin

Consulting Editors: Harold E. Garner, Arville K. Greene, H. Ramsey, Robert E. Kuhl, Dr. J. Allen Blais.

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| Never Alone | 68 12 Onward, Christian Soldiers | In the Secret of His Presence |
| Rock of Ages | Dare to Be a Daniel | 68 28 The Solid Rock |
| 68 13 We'll Soon Be Done with | Troubles and Trials | Though Your Sins be as Scarlet |
| 68 14 Steal Away | Fairest Lord Jesus | 68 30 Ten Thousand Times |
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IDEA NOTEBOOK/OCTOBER

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5

Saving Class Time

by Mary L. Hammack

The public school teacher has perhaps thirty hours a week, more or less, in which to do her teaching. The Sunday school teacher, however, may have as little as thirty minutes for actual instruction. Consequently it is of the utmost importance that every minute be used well.

The first and most important requirement, of course, is that the teacher be thoroughly prepared by prayer and study. But there are other ways in which a teacher can make the most of the short class period to present Christ to his pupils.

Simple as it may sound, it is of utmost importance that the teacher arrive at Sunday school early. The classroom can be put in order; lesson references, put on the blackboard; charts, maps, pictures, object lesson materials or any other needed equipment can be put out, ready to use before any of the class members arrive. It often saves time and confusion if

seats are assigned to the class, as is done in the public school room. In this way best friends are separated who might otherwise disturb the class by whispering together.

Try to have a set class routine which is followed quite rigidly. If possible, take care of class attendance, offering and similar duties first. Then see to it that all attention is centered on the lesson.

Perhaps time would be saved in a junior group, for example, if the Scripture lesson were looked up and read aloud before the opening prayer. In this way the class would have something to do, physically and mentally, to put minds and hearts in a prayerful attitude.

Always try to vary the methods of presenting lessons, and encourage class and individual participation. It has been proved that children retain much longer that which is learned by doing. Don't waste precious time in only lecturing to the children. **END**

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Program Features Build Sunday School Interest

by Dick Tramp



ment of our Bible school rotated responsibility for a ten to fifteen-minute period during the worship service. Each class had the responsibility only once every two months. Thus it was not a burden to anyone, and each class had ample time to arrange fresh material for an interesting program.

For example, the young people's class presented a skit on titling in a most unusual way; the junior girls' class looked through a medicine cabinet for "medicine" to cure various spiritual ills; the junior boys presented object lessons as only junior boys can; an Air Force lieutenant from the young adult class gave a fascinating talk on "Highways in the Sky" based on Air Force radar and including a pointed spiritual application. In this way our Bible school was made more interesting. **END**

For a number of weeks our opening exercises were made more interesting . . . many more pupils participated . . . many talents were discovered . . . a great variety of topics were presented in a variety of ways. How?

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October Engagements



1. Hyman Appelman, 7301 Bellevue Ave., Kansas City 5, Mo.: Oct. 4-10, Memorial Baptist Church, Williamsport, Pa., Dr. Harold I. Peterson, pastor; Oct. 11-17, Calvary Baptist Church, New York, N.Y., Dr. John Wimbish, pastor; Oct. 18-31, Fourth Baptist Church, Minneapolis, Minn., Dr. Richard Clearwaters, pastor.



2. Wes Auger, P.O. Box 643, Scranton, Pa.: Sept. 21-Oct. 3, Jennings Baptist Church, Jennings, Mo.; Oct. 6-8, City Mission, Erie, Pa., anniversary services; Oct. 10-24, Belden Avenue Baptist Church, Chicago, Ill.; Oct. 26-Nov. 7, First Baptist Church, Harvey, Ill.



3. William Ward Ayer, Ayerow Christian Projects, Inc., Box 403, New York 8, N.Y.: Sept. 25-Oct. 10, Glen Park Baptist Church, Gary, Ind., Rev. James Gurley, pastor; Oct. 15-24, Abbott Memorial Presbyterian Church, Baltimore, Md., Milton N. Leininger, pastor.



4. Charles E. Boren, Box 159, Winona Lake, Ind.: Oct. 3-17, Waldo Avenue Baptist Church, Independence, Mo., William O. Poe, pastor; Oct. 24-Nov. 7, Gardendale Baptist Church, Port Huron, Mich., Martin Orman, pastor.



5. John Carrara, Box 4, Fairview, N.J.: Sept. 21-Oct. 3, Grace Baptist Church, Mason City, Iowa, Carl Sentmen, pastor; Oct. 5-17, Garfield Avenue Baptist Church, Milwaukee, Wis., Dr. William Kuhnle, pastor; Oct. 19-31, First Baptist Church, Willoughby, Ohio, Paul Cell, pastor.



7. Ralph M. Davidson, P.O. Box 77, Coffeyville, Kan.: Sept. 29-Oct. 10, Bethany Baptist Church, Des Moines, Iowa; Oct. 13-24, First Baptist Church, Bellefontaine, Ohio; Oct. 26-Nov. 7, First Evangelical-Congregational Church, Canton, Ohio.



8. Curt Emmons, Box 311, Winona Lake, Ind.: Sept. 29-Oct. 10, First Baptist Church, Grove City, Pa., F. Richard Fitch, pastor; Oct. 12-17, West Homer Brethren Church, Lodi, Ohio, Robert Holmes, pastor; Oct. 20-31, First Evangelical United Brethren Church, Orbisonia, Pa., D. K. Allcorn, pastor.



9. Buckner Fanning, Box 222, Dallas, Texas: Oct. 3-10, First Baptist Church, Duncan, Okla., Dr. Thurmond George, pastor; Oct. 17-24, First Baptist Church, Jacksonville, Fla., Dr. Homer Lindsey, pastor.



10. Del A. Fehsenfeld, 4521 Jarboe, Kansas City, Mo.: Sept. 26-Oct. 17, united revival, Legion Hall, Avenal, Calif., O. P. Sullivan, chairman; Oct. 19-31, Tabernacle Baptist Church, Decatur, Ala., Covell Keenum, pastor.



11. The Grays, Dennison, Ohio: Sept. 21-Oct. 3, Berwick Baptist Church, Berwick, Ill.; Oct. 5-17, Lenox Federated Church, Jefferson, Ohio; Oct. 18-31, Sugar Grove E.U.B. Church, Goshen, Ind.



12. The Guidos, Metter, Ga.: Sept. 26-Oct. 3, Grace Bible Church, Ann Arbor, Mich.; Oct. 10-24, Galilee Baptist Church, Chicago, Ill.



13. Homer Hammontree and Paul Beckwith, 1220 N. Ridgeland Ave., Oak Park, Ill.: Sept. 19-Oct. 3, Grace Brethren Church, Mansfield, Ohio; Oct. 10-17, First U.P. Church, Pittsburgh, Pa.; Oct. 24-29, Bible conference, Bryan University, Dayton, Tenn.



14. Frank Harpell, 47 Pinevale Ave., Reading, Mass.: Sept. 15-Oct. 3, Baptist Church, Hollis Center, Me.: Oct. 10-17, Baptist Church, Milton Mills, N.H.: Oct. 20-31, Methodist Church, North Haverhill, N.H.



15. Norman B. Harrison, 3112 Hennepin Ave., Minneapolis, Minn.: Oct. 3-8, Calvary Presbyterian Church, Johnson City, Tenn.: Oct. 10-17, Grace Covenant Presbyterian Church, Hampton, Va.: Oct. 18-22, Gospel Chapel, South Hill, Va.: Oct. 24-29, Immanuel Baptist Church, Richmond, Va.



16. R. I. Humbert, Flora, Ind.: Oct. 3-7, Mount Carmel Union Church, Scottsdale, Pa.: Oct. 8, North Buffalo Brethren Church, Kittanning, Pa.: Oct. 10-12, First Brethren Church, Kittanning, Pa.: Oct. 13-15, Jenners Brethren Church, Jenners, Pa.: Oct. 17, Vicksburg Brethren Church, near Duncansville, Pa.: Oct. 18, Altoona Bible Institute, Altoona, Pa.: Oct. 19-22, Grace Brethren Church, York, Pa.: Oct. 24, Mount Calvary Church, Elizabethtown, Pa.: Oct. 25-27, Church of God, South Mountain, Pa.



17. Jimmie Johnson, Parker Drive, Fuquay Springs, N.C.: Oct. 3-17, city-wide Crusade for Christ, Toronto, Ont.



18. John J. Lanting, 5294 Lake Harbor Rd., Muskegon, Mich.: Sept. 26-Oct. 3, Berkley Community Church, Berkley, Mich.: Oct. 10-17, York Gospel Center, York, Pa.: Oct. 24-31, Community Church, Carolina Beach, N.C.



19. Guy Libbey, United Evangelistic Crusades, P.O. Box 132, Fort Collins, Colo.: Oct. 2-10, city-wide, Youth for Christ, Regina, Sask.: Oct. 17-31, First Baptist Church, Cheyenne, Wyo.



20. George V. Long, 1623 W. Indiana Ave., Elkhart, Ind.: Sept. 28-Oct. 3, Heesville Baptist Church, Hammond, Ind.: Oct. 10-17, Lake Harriet Baptist Church, Minneapolis, Minn.: Oct. 24-31, Evangelical Free Church, Gaylord, Mich.



21. Bob Manderson and Jack Conner, Bethany Acres, Inc., Bryson City, N.C.: Oct. 16-17, Oct. 2, Youth for Christ, Scranton, Pa.: Oct. 13-17, Gospel Tabernacle, Honesdale, Pa.: Oct. 21-23, South Mountain Bible Conference, South Mountain, Pa.: Oct. 27-Nov. 7, Waldo Baptist Church, Independence, Mo.



22. John B. Marchbanks, Southern Bible Testimony, Inc., Bryson City, N.C.: Oct. 16-17, 30-31, Bible Center, Bryson City, N.C.: Oct. 18-20, Chattanooga Bible Institute, Chattanooga, Tenn.: Oct. 21-24, Hinkle Baptist Church, Hinkle, Ga.: Oct. 24-27, Fort Oglethorpe Protestant Church, Fort Oglethorpe, Ga.



23. Eddie Martin, 2036 Lititz Pike, Lancaster, Pa.: Sept. 12-Oct. 3, Baptist Association, united crusade, Lexington, Ky.: Oct. 20-Nov. 1, Carlisle Baptist Church, Louisville, Ky.



24. Raymond O. Nelson, P.O. Box 514, Jamestown, N.Y.: Sept. 28-Oct. 10, First Baptist Church, Princeton, Ind.: Oct. 12-24, E.U.B. Church, Chillicothe, Ohio: Oct. 26-Nov. 7, Melrose Presbyterian Church, Roanoke, Va.



25. G. W. Otteson, 5912 Colfax Ave., S., Minneapolis 19, Minn.: Sept. 26-Oct. 10, Lake Jennie Covenant Church, Dassel, Minn.: Oct. 17-29, Covenant Church, Lafayette, Ind.: Oct. 31-Nov. 7, Minneapolis Covenant Churches, missionary conference, Minneapolis, Minn.



26. Bob Oughton, 216 S. 29th St., Belleville, Ill.: Oct. 2-6, Goodland Youth for Christ, Goodland, Kan.: Oct. 9, Youth for Christ, Topeka, Kan., Jim Lauer, director: Oct. 10-24, Salem Baptist Church, Howard, Kan., Howard Mason, pastor: Oct. 31-Nov. 13, Sandia Community Church, Albuquerque, N.M.



27. Bertel G. Peterson, 47 Linwood Ave., Jamestown, N.Y.: Sept. 21-Oct. 3, Evangelical United Brethren Church, Chandlers Valley, Pa.: Oct. 5-17, Methodist Church, Lockport, N.Y.: Oct. 26-Nov. 7, Evangelical United Brethren Church, Little Cooley, Pa.



28. Lester C. Place, 448 N. Penn St., Spring City, Pa.: Oct. 3, Mt. Hope Methodist Church, Chester, Pa.: Oct. 5-10, First Baptist Church, Rockland, Mass.: Oct. 12-17, Second Baptist Church, North Stonington, Conn.: Oct. 19-24, Grace Baptist Church, Milford, Conn.: Oct. 26-28, Church of Christ, West Rupert, Vt.: Oct. 30-31, Youth for Christ, Watertown, N.Y.



29. L. Sale-Harrison, 707 N. 188 St., Seattle 33, Wash.: Sept. 26-Oct. 2, Faith Calvary Church, Bausman, Pa., H. B. Binkley, pastor: Oct. 3-9, Gospel Testimony, Denver, Pa., Elias Bressler, pastor: Oct. 13-20, Hour of Morning Worship Broadcast, Inc., Waterloo, Iowa, Helmore Cedarholm: Oct. 24-Nov. 7, Hamilton and Cavalier Baptist Churches, Cavalier, N.D., Dr. Paul Lemke, pastor.



30. C. W. Slemming, 10937 Hermosa Ave., Chicago 43, Ill.: Sept. 26-Oct. 1, Central Baptist Church, Victoria, B.C.: Oct. 3, Mission Covenant Church, Seattle, Wash.: Oct. 6-8, Baptist Church, Parma, Idaho: Oct. 10-15, Baptist Temple, Boise, Idaho: Oct. 17-20, First Baptist Church, Notus, Idaho: Oct. 24-29, Calvary Baptist Church, San Francisco, Calif.



31. O. W. Stucky, 17845 Northrop Ave., Detroit 19, Mich.: Oct. 3-17, Calvary Baptist Church, Albert Lea, Minn.



32. George Sweeting, Box 170, Ridgewood, N.J.: Oct. 3-10, Pikesville High School, Pikesville, Ky.: Oct. 17-24, First Baptist Church, North Charleston, S.C.: Oct. 31-Nov. 7, First Baptist Church, Warsaw, Ind.



33. Eddie Wagner, 7 Quillen Ave., R. #1, N. Little Rock, Ark.: Sept. 28-Oct. 10, First Conservative Baptist Church, Evansville, Ind.: Oct. 11-17, West Lennox Baptist Church, Kingsley, Pa.



34. Baxter Walker, Box 1106, Fayetteville, N.C.: Sept. 27-Oct. 3, Macedonia Church, Fayetteville, N.C.: Oct. 4-10, City View Baptist Church, Winston-Salem, N.C.: Oct. 20-31, Grace Baptist Church, Fayetteville, N.C.



35. Oscar Wells, Box 417, Bethany, Okla.: Sept. 28-Oct. 10, First Baptist Church, Clinton, Mass., Phil Hughey, Jr., pastor: Oct. 11-17, Fairview Church, Industry, Pa., Herman Cook, pastor: Oct. 25-Nov. 7, First Baptist Church, Ulysses, Kan., G. E. Robey, pastor.



36. William F. Wills, Youth Gospel Crusade, Box 111, Wheaton, Ill.: Sept. 26-Oct. 1, Evangelical Free Church, Orland, Calif., Philip C. Hanson, pastor: Oct. 10-15, Central Baptist Church, Sacramento, Calif., Dr. Albert Fuller, pastor: Oct. 17-22, Mission Covenant Church, Antioch, Calif., Raymond C. Holmlund, pastor: Oct. 24-29, Aromas Community Baptist Church, Aromas, Calif., George W. Meyer, pastor: Oct. 31-Nov. 5, Felton Community Presbyterian Church, Felton, Calif., G. Winfield Blount, pastor.



37. T. W. Wilson, United campaigns: Sept. 26-Oct. 10, Athens, W.Va.: Oct. 12-14, Orange City, Ia.: Oct. 15-16, Sioux City, Ia.: Oct. 17-31, Menominee, Mich.: Oct. 31-Nov. 7, Wausau, Wis.

MOODY EXTENSION STAFF



James Calhoun: Sept. 21-Oct. 3, First Baptist Church, Swen City, Iowa: Oct. 19-31, Bethany Evangelical Covenant Church, Cloquet, Minn.



Sidney E. Cox: Oct. 5-17, Church of Christ, West Rupert, Vt.: Oct. 24-Nov. 7, First Baptist Church, Sidney, N.Y.

SERMONS FROM SCIENCE



G. Keith Hargett: Oct. 18-22, Rockford Youth for Christ, Rockford, Ill.: Oct. 25-29, Rev. Harry Heipecke, 1525 N. Second St., St. Joseph, Mo.



George E. Speake: Sept. 27-Oct. 1, Junior High School, Elizabeth, N.J.: Oct. 4-8, Liberty High School, Bethlehem, Pa.: Oct. 11-14, Base Theater, Marine Base, Quantico, Va.: Oct. 18-22, Reynolds Auditorium, Winston-Salem, N.C.

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SOME GREEK SYNONYMS

MANY Greek synonyms, though they have the same basic meaning, still differ in the particular shade of meaning conveyed. This difference is seldom brought out in the standard translations.

There are two words translated "another": *heteros* (*heteros*), "another of a different kind," and *allos* (*allos*), "another of the same kind." John uses *allos* in John 14:16, when our Lord promises to send another Comforter—*paraklēton* (*paraklēton*), "one summoned to another's aid," the Holy Spirit being an *allos* Comforter like our Lord, a divine Person having all of the characteristics of the Lord Jesus.

Heteros is used in the question of John. "Art thou He that should come (the Messiah), or look we for one of a different kind?" This gives us the clew of John's defection. The Baptist had announced a Messiah of judgment (Matt. 3:7-12), but the Lord Jesus appeared as a Messiah of mercy. He forgave sinners and healed the sick. The picture our Lord presented did not fit the one John painted. John knew that he had gotten his message from God. And because Jesus did not fit his picture, he started to doubt His Messiahship, in spite of all the evidence. Had he been alive when Jesus gave Jerusalem and the Jewish nation over to judgment, he would have seen that the picture Jesus presented fit the portrait he had painted.

These two words are used in juxtaposition in Galatians 1:6, 7. Paul speaks of another gospel which is not another (A.V.). If the apostle could look over the parapets of heaven he would say, "I never wrote that. I am not in the habit of contradicting myself in the same breath. To say a gospel is another gospel and then deny that fact in the same breath is not my practice." What Paul said in his wonderful Greek was, "a gospel of a different kind which is not another gospel of the same kind." Arthur S. Way, in his translation, renders the phrase, "an opposition glad-tidings, not an alternative one." *Heteros* refers to something of a different kind, which in some cases, as here, is diametrically opposed to the thing compared. The Judaizers had brought a gospel that was not only different from the gospel Paul preached, but diametrically opposed to it. In addition to that, their gospel would not serve as an alternative one, a substitute for the gospel of grace.

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The Widening Outreach

[Continued from page 49]

in a sports arena. It was something of the supernatural, and when Dr. Graham had concluded with his challenging appeal, "Who is on the Lord's side?" approximately 3,000 men and women streamed from all parts of the stadium and stood in the arena to make their decisions.

Those of us on the platform found it quite impossible to speak to one another. Tears came into our eyes as we watched the impressive scene before us. Truly the writer had never thought to see the day when he would witness something akin to Pentecost.

How can the phenomenal success of this campaign be explained? Undoubtedly it was due to the fervent prayers which were offered by thousands of believing Christians all over the world that great blessings might be received; to the soundness of Dr. Graham's messages, and to the consecrated service of thousands of helpers.

Dr. Graham will ever be remembered for his deep sincerity and humility; his method of preaching, with its forceful arguments, yet without involved reasoning; his concise, direct statements; his theme, "The Bible says," bringing assurance to all; his continual insistence that it was all of God's doing and not his own. The divine voice was in certainty speaking to every soul, and all knew without doubt that the speaker had a personal message for each when he said, "This is God's hour."

Here in Great Britain we give thanks to Almighty God for the privilege of living in these days and being able to say from the depths of our hearts that "there was a man sent from God" whose name was Billy Graham.

END

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What Happened in the Churches

[Continued from page 31]

ing the holy urge to consecrate ourselves more fully to God and His service.

We know of some 40 first-time decisions, scores of others who were restored to Christ, and still more who were profoundly stirred and are now regularly coming to our services. Our congregational attendances have been decidedly affected, and church accommodation has become a serious problem. So we praise God for the recent crusade and take new courage as now we seek to consolidate our gains.

In Bexleyheath . . .

REV. E. A. H. ROBERTS, RECTOR, CHRIST CHURCH, BEXLEYHEATH, KENT (Church of England in London suburb)—We took about 900 persons to the meetings. Of these, 66 went to the counseling room. Thirty-eight were under 20 years of age, and 28 were over 20.

In estimating the over-all effects of the crusade, I would say at least three things are evident: the crusade has brought evangelism off the sidelines of our church life; it has brought many older people into the circle of born-again Christians, and it has won for Christ leaders of our youth organizations.

We had a splendid thanksgiving service on Saturday, June 12. In spite of its being a weekday, the church was crowded. One of the advisers who served in the Harringay inquiry room was our preacher. A special choir sang the songs we had learned at Harringay. Some 20 or 30 persons gave their lives to the Master. So the Greater London Crusade has begun in Bexleyheath!

New Vision . . .

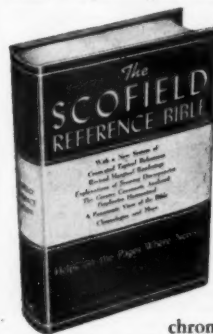
A. LINDSAY GLEGG, MINISTER, DOWN LODGE HALL, HIGH STREET, WANDSWORTH, LONDON (undenominational work established by D. L. Moody in 1883)—The Greater London Crusade is over, but the work now centers in the churches and results go on. There is ample evidence that all over London there has been created a new interest in the things of God. Only this week I have heard of three churches that have duplicated their Sunday evening service to cope with the crowds seeking to attend.

My own hall is in Wandsworth where we have found that those churches which have supported the campaign most enthusiastically have reaped the most. Both Church of England and free churches are linking into membership many converts.

Many of the churches supplied counselors, who attended seven lectures on personal work and who helped in the inquiry room at Harringay. Some of

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18 He that believeth on him is not condemned: but he that believeth not is condemned already, because he hath not believed in the

John 3:16-18
John 3:18-20

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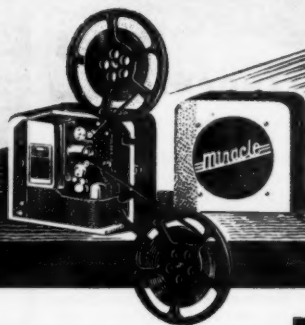


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them had never led a soul to Christ before. Many have now learned the glorious art of soul winning and are about to carry on the work locally.

A third result might be mentioned. The prayer meeting has been revived in many centers and has doubled in numbers and in power. The churches in London have seen the mighty force of prayer, and thousands have had a new vision of what prayer, preaching and personal work can do.

Zeal for Souls . . .

REV. W. C. SAUNDERS, MINISTER, EVANGELICAL FREE CHURCH, WELLING, KENT (interdenominational church in London suburb)—The Greater London Crusade has been a great blessing to my church and people. We organized a coach party to Harringay once a week, on an average, and we have had the great joy of knowing that no less than 33 precious souls of all ages have professed to find the Saviour in consequence.

Apart from these definite results, we have found a greater spiritual impact in all the activities of the church. Eighteen of my people were trained as counselors and have experienced, as never before, the joy of soul-winning. Their zeal for souls continues now that the crusade is over. Four additional prayer meetings held each week of the crusade had the effect of raising the spiritual tone of the church.

At every Sunday service during the past four months, we have had strangers present, and souls have been saved in our own services. We are now engaged on an intensive house-to-house campaign in our district, and have found many opportunities for the gospel in the homes of the people as the result of the impact of the crusade. One contact, a man of 79 years, came to church after a visit and found the Saviour on the first occasion of coming.

Gathering Momentum . . .

REV. J. R. W. STOTT, RECTOR, ALL SOULS CHURCH, LANGHAM PLACE, LONDON (large Church of England parish)—We count it a great privilege to have our church in the heart of London's West End. Damaged by bombing in 1940, it was reopened in 1951, and God has been graciously blessing its ministry. Its congregation averages 800 to 900 every Sunday, morning and evening, and attracts a great variety of people.

Many of our church members helped in the crusade as advisers, counselors, chairmembers and stewards. Coach parties to Harringay were organized from the start, and for the last fortnight were running nightly, while nine double-decker busses took close on 500 people to the final meeting in Wembley Stadium.

A total of 150 cards were sent to me

Moody Monthly


during and since the crusade, giving details of those who have made decisions. We have written to all these personally, inviting them to one of a series of "At Homes" for new converts, and have tried to draft them into what we familiarly term our "Nursery Classes" for young Christians.

We have seven of these classes running every week, each under a trained leader. At each meeting a suitable passage from the Bible is read and studied, and the new converts are taught to launch out in prayer. These classes are designed to help the newborn babe in Christ during the first three or four months in the Christian life, until he is built into the full fellowship of the church.

Of these 150 people, 110 gave All Souls as their church preference (many attending already with fair regularity), and 40 were assigned to us. Of these 150 persons, 75 are London University students and hospital nurses. Still about 40 have not responded to our invitations to At Homes and Nursery Classes and these are now being tactfully pursued by some of our specially trained "commissioned workers."

The variety of converts is very striking. They belong to all age groups, both sexes and many kinds. Apart from students and nurses, I think of a high-up television engineer, some BBC employees, several doctors, an architect, the daughter of a marquis, and many workers in the big Oxford Street stores for whom their chaplain (one of our assistant ministers) organized special busses to Haringay.

Quite apart from the converts, we are praising God for the quickening of the pace and the gathering of the momentum of our own church life. Advisers and counselors were thrilled at their privilege in helping in the counseling room. Chairmembers and stewards threw themselves into their work with zest. All church members who attended Haringay meetings saw God on the march and were deeply challenged. I myself thank God and His servant Dr. Graham for the inspiration and the call to more courageous and wholehearted dedication which the crusade brought to my own soul.



young life

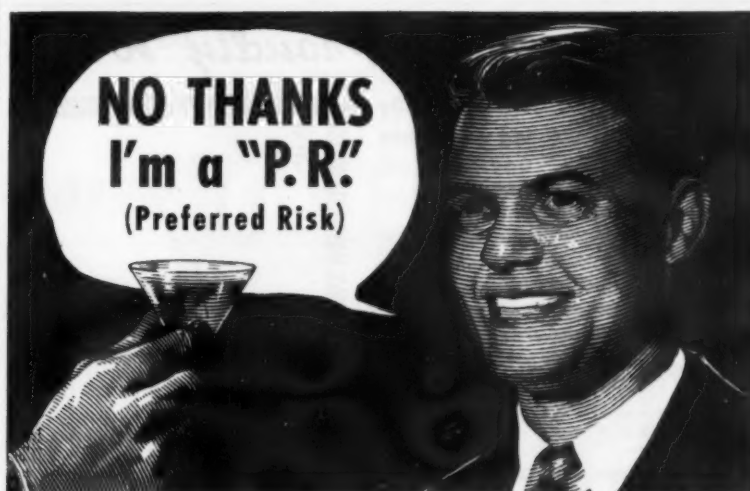
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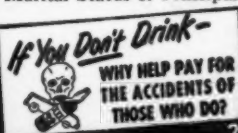
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The London Campaign

*Partial text of statement by
the Archbishop of Canterbury*

WHAT is to account for the fact that
from London itself and from all over
the country people have come in their
thousands and that other thousands have
asked for and received a relaying of the
Harringay proceedings to many cities and
towns? I should say, speaking from the
human end, that it is due in the first
place to the great humility and sincerity
of Dr. Graham himself, coupled with a
great personal attractiveness. He would
take or assume nothing for himself, but
was clearly a humble man, seeking only
to use to the utmost of his ability such
vision of truth and such gift of expressing
it as God had given him.

I think it is due also to the moment at
which this mission took place. Somewhat
earlier, it might not have made the same
appeal; but it came when, as I think, a
fairly widespread beginning of a return
to the Christian religion had already set
in. Dr. Graham himself has said, I be-
lieve, that he found people more receptive
here than in America. Many things had
combined to make people desire to find
an escape from moral indifference, dis-
illusionment, and despair. Many were
ready to be recalled to their faith in
Christ or to discover afresh His claim
upon them.

It is significant to note how, as the
campaign has gone on, the suspicions and
hostilities which were felt by many at the
start, have been steadily dissipated. I
have spoken with many who went to
Harringay, and I have heard hardly a
word of adverse criticism. Always they
have spoken of the simple sincerity of it
all, the direct presentation of God's Word
to man in Christ, the restrained but
deeply moving impression given by it.

As we thank God for what this has
meant to so many, the churches must
take a lesson out of it for themselves. So
often they do not begin far enough back.
They expect people to understand whole
sentences of church life and doctrine be-
fore they have been taught the letters of
the Christian alphabet and the words of
one syllable. It is the natural mistake of
the keen teacher. Dr. Graham has taught
us all to begin again at the beginning in
our evangelism and speak by the power
of the Holy Spirit of sin and of righteous-
ness and of judgment.

Geoffrey Cantuar
Archbishop of Canterbury

The spectacle of a nation praying is
more awe-inspiring than the explosion of
an atomic bomb. The force of prayer is
greater than any possible combination of
man-made or man-controlled powers, be-
cause prayer is man's greatest means of
tapping the infinite resources of God.

—J. Edgar Hoover

Moody Monthly

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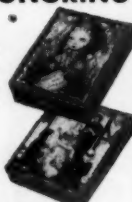
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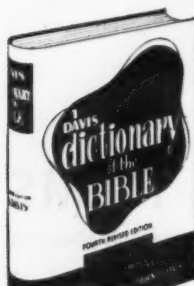
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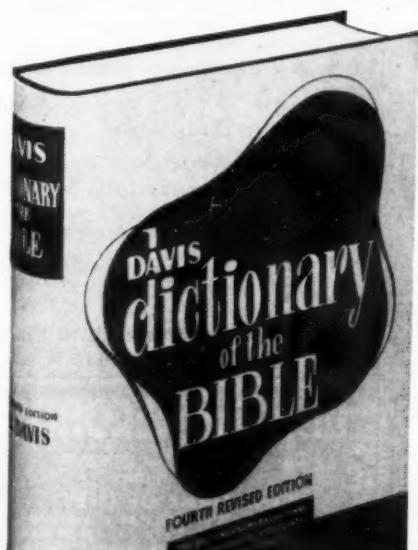
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The Winning of the Press

[Continued from page 29]

tacks, but listen once again to some of them:

Cassandra in the *Daily Mirror*: "The Rev. Billy Graham versus Sin Damnation and Hell is worth anybody's time"—whatever that may mean. "He is bursting at the mental seams of goodwill . . . and he has a kind of ferocious cordiality that scares the ordinary sinners stone cold . . . London seems a poor sort of Sodom and Gomorrah for such a fervid, cleansing talent."

The People wrote: "Must we be turned into better citizens and kind husbands by the antics of Billy Graham's American hot-gospel circus? Has religion no better answer to the spiritual needs of our time than of letting loose on us this £5,000 a year performer?"

✦ Now all the foregoing appeared in print before the first meeting at Haringway Arena; some of it after that sensationally tumultuous welcome at Water-

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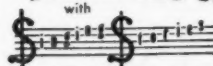
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loo Station, which Billy Graham himself certainly did not plan or expect.

It is my opinion that most of the rather cheap sort of stuff which was printed prior to the campaign was used because the newspapers just did not know what to do. They were of the opinion that Harringay would be a flop, that nobody could ever attract 12,000 people to an evangelistic meeting six nights a week for twelve weeks, but they had to leave a way out just in case it should be successful.

As regards the more conservative section of the press, the criticism was largely as to methods and as to whether "mass evangelism" was of any real lasting value in attracting outsiders to the churches. Much of the later support of the more staid press was due to the excellent care of the converts and the follow-up plans.

After the first meeting on March 1, those with discerning eyes could see that the national press had to take into account the possibility of Harringay being really big news. There was at once a very short, almost imperceptible first step in the right direction. The *Daily Sketch* published the first of the Billy Graham answers column. William Hickey wrote in the *Daily Express*: "To be honest, I was prejudiced about him . . . and then I met him . . . I think he is a good man. I am not sure he is not a saintly man. I just don't know. But make no mistake about this . . . Billy Graham is a remarkable man."

On March 5 Cassandra wrote in the *Daily Mirror*: "Mr. Graham is a sincere sort of chap who should be reforming the thugs and murderers and blackmailers of New York instead of the mild blokes of London suburbs." *The Times* wrote on the same day that Billy Graham was "not only a sincere but a very modest man," and I would have you note that this word "sincere" has cropped up again twice.

✦ I must note in fairness that a certain section of the religious press was very troubled about Billy Graham's fundamentalism, particularly as to its bearing on the faith of young people. This is understandable, because if you have taught for years that the Bible is not an inspired and infallible Book, if you have made a number of its statements open to any and every doubt and question, it does come as a blow to hear that thousands are flocking nightly to hear the opposite.

This type of criticism now began to creep into the secular press, and the Rev. Frank Martin wrote in the *Sunday Graphic* of March 7, "This Billy Graham line just won't do! I went to hear him at Harringay and felt as if it was 1890 and not 1954 . . . This Adam and Eve fundamentalism is 50 years out of date." Martin's contention was that the only way back to faith was by going back to church.

October, 1954



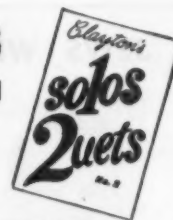
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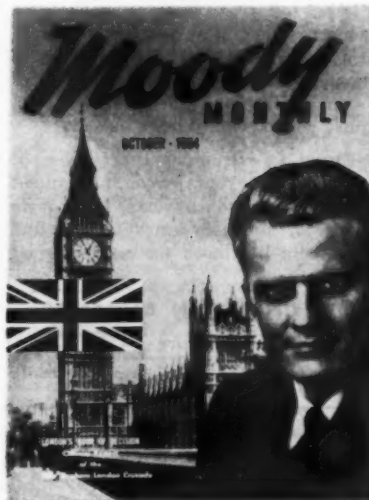


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Rev. Jacob Peltz

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Jewish newspapers in Israel widely publicized this Jerusalem Conference when the Hebrew Christian Alliance of Israel was organized. Newspapers referred to the Hebrew Christians in Israel as: "Jews Who Have Chosen the Cross."

This dramatic incident aroused the fierce anger of enemies of the Gospel. Consequently, Hebrew Christians in Israel today live in an atmosphere of hate. Some of them have been ostracised, others have lost their employment, still others have even been beaten for the sake of their faith in the Lord Jesus Christ. For Hebrew Christians, the words of our Lord have tragic meaning today: "men shall revile you, and persecute you, and shall say all manner of evil against you falsely, for my sake."

We must not allow the enemies of Christ to extinguish the witness of our Hebrew Christian movement in Israel. By your prayerful interest you can help us to give spiritual care to Jewish converts, to provide food and shelter for those living in poverty and near starvation, to find employment for those who have lost their livelihood on confession of Christ.

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Dr. Donald Soper, then president of the Methodist Conference, said: "Anyone who says we enter the kingdom of God only by accepting the Bible literally is trying to take us back 300 years—and I for one am not going." And on another occasion: "There is not a single reputable theologian in the churches who agrees with what is promulgated at Harringay." However he, too, used the word "sincere" in describing the American evangelist and his team.

On the other hand, the Rev. Robert Patterson wrote in the *Glasgow Sunday Mail*: "I was tremendously impressed by him, both as a man and as a preacher. I was amazed, I was glad, for it was not Billy Graham as I feared it might be, it was the working of the Holy Spirit."

Dr. Leslie D. Weatherhead, president designate of the Methodist Conference, writing in the *Sunday Chronicle* on March 14, said: "And what does fundamentalist theology matter compared with gathering in the people we have all missed and getting them to the point of decision? Theology comes much later." He also said that had he not been a Christian he would have joined the 400 who went forward to find out how to have what Billy Graham promised—"a new life in Christ: life with a meaning and purpose." Obviously from this Dr. Weatherhead was also very conscious of the sincerity which we have noted on former occasions, and so the evidence is piling up in support of my contention that the change in the press attitude was due to three things, the first of them being sincerity.

♦ In the early months of this year, the secular press gave a great deal of space to television, and it is an undoubted fact that Billy Graham's appearance on our home screens and George Beverly Shea's singing on Sunday evening, March 20, was another turning point in the matter we are discussing. I heard many comments on the sincerity and simplicity of both evangelist and singer by viewers who never enter a church. Talk of foaming-at-the-mouth revivalism and high-pressure emotionalism began to diminish. This, coupled with the fact that far from being a nine-days' wonder Harringay was increasing in popularity, forced the press to take notice of the actual crusade instead of dwelling on side issues such as politics and finance. Thus we come to our second reason for the change of press attitude—success.

And what a change it was! Listen: "Of course, if I wanted to be clever I would just say, 'Man needs a God, Graham has provided him with the arena,' but, you see, that wouldn't really express what I was feeling [after a visit to Harringay], for all the way home I puffed at my pipe; my eyes were scalding with tears"—this from William Hickey, *Daily Express* columnist.

"He has shown that religion is a live

Moody Monthly

and powerful issue. He has shown that religion can be warm, personal, invigorating. Thank you, Billy; you have done us a power of good. Come again soon"—from the Rev. Frank Martin in the *Sunday Graphic*.

Billy Graham "uses his gifts sincerely and straightforwardly in a fashion which he believes will serve God and mankind"—editor of the *Evening News*, which paper issued a special edition as a souvenir of the Billy Graham meetings at Wembley Stadium and White City on May 22.

"Such impressions [of being a hot-gospeler] were quickly dispelled by his charm, sincerity and simplicity, bound together by a deep Christian charity." This was from the editor of *The Daily Telegraph*.

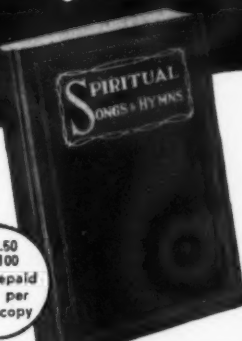
✦ The third thing which caused the press to cease its criticism and report sometimes only objectively, but sometimes in praise, was in the spreading of the interest beyond the confines, large though they are, of the great metropolis. I found it extremely hard to convince non-Christians that people were traveling in hundreds, for hundreds of miles (and bringing non-Christians with them) just to be present for less than two hours at a religious service. Gradually, however, the press did have to realize the strength of the magnet of Harringay, and when at almost that same time the provincial press began to feature the Billy Graham relays extensively, the Billy Graham campaign had won the day. Liverpool, 2,000; Bristol, 2,000; Worthing, 10,000; Glasgow, giant crowds, never before known; and so on, ran the tale of nation-wide interest.

Personally I was extremely glad for this spreading of the interest, for I had always felt that the complete concentration on London was not in the best interests of revival in our land. That the provinces were able to share, if only in small measure, was indeed a splendid thing, and to those relays, perhaps more than anything else, was due the amazing May 22 with its Wembley and White City rallies.

Perhaps it is worthy of note that the national press was so keen to get everything they could out of that day that quite a number of papers made the unfortunate error of claiming between 10,000 and 12,000 converts from these two meetings. Actually the total of professed conversions was about 4,500—a remarkable enough figure for sure!

I do not think I can end this endeavor to describe the press angle on the Billy Graham campaign better than by quoting from a *Daily Mirror* editorial: "Why does Billy Graham have this impact? Because he . . . interprets it [religion] in terms of today's problems—and in today's language . . . He does not tut-tut the younger generation, he speaks to them in their own words. A crusader

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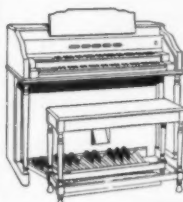
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from North Carolina, he provides the lesson for today. Are the churches capable of digesting it?"

To take this article to its logical conclusion, I should dwell quite extensively on the "inquest" which followed Billy Graham's departure for his rest and his European tour. Religious and secular press and radio gave much space and time to discussions on the reasons for Billy Graham's success and how the churches might reap where he had sown.

At the time of writing, discussion still continues, for Billy Graham has made religion front page news, put it back into circulation, and made it the premier topic of conversation in all stratas of society. Billy Graham should have good foundations to build on next year; he now has the goodwill of almost all the press.

END

The Follow-Up

[Continued from page 43]

Such individual attention took up much time in the follow-up department. In cases where the inquirer had special problems, a counselor was selected and asked to visit his home and give special counsel and advice. This applied especially to cases where the inquirer belonged to some other religion, a sect, or was very young. At all times, care was taken to see the convert was linked up with a church, and could receive help and guidance from his own minister.

A special aspect of the follow-up work was because of a request by Dr. Graham himself. He believed that Christian leaders of the future would rise from the ranks of the inquirers, and so he asked that, from time to time, tea parties be held for potential leaders. These teas were held in the Stratford Court Hotel where the team members were staying. They included meetings for business girls, nurses, undergraduates and professional men.

An unusual one was attended by married couples, both of whom were converted at Harringay. At these teas, converts themselves testified to the great work of God in their hearts, and the succeeding months have confirmed that the promise shown at Harringay has been fulfilled in most cases. Already these converts have led others to Christ, and several have commenced Christian work in their own parishes as a result of consultation with their ministers.

Thus the undoubted success of the follow-up was due to a combination of two factors. On the one hand, the remarkable system devised by the Billy Graham team would have been completely ineffective without the faithfulness and diligence of the counselors, who made great sacrifices to fulfill their obligations. On the other hand, the spiritual energy of many experienced Christians which was often being used ineffectively found a stimulus and direction in the methods of the Billy Graham team. This gave them a greater realization of their responsibilities as Christians, and trained them in such a way that they understood how to be effective in the all-important work of follow-up.

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The Way of Wisdom

Proverbs 3:1-6; 4:10-15, 18, 19

MEMORY SELECTION: *Trust in the Lord with all thine heart; and lean not unto thine own understanding. In all thy ways acknowledge him, and he shall direct thy paths.*—Proverbs 3:5, 6

Our world is full of knowledge, but distressingly limited in the wisdom needed to use that knowledge effectively and for the glory of God. Men are veritable encyclopedias of information, and at the same time their lives are empty and often wicked.

Great is our need of wisdom, and the only source of it is in God Himself. He is the All Wise One, and He expresses His wisdom in His Word and His works in the world. Man can be wise only as he recognizes and applies the wisdom of God to and in his own life. To live in harmony with Him and His laws is to walk in the way of wisdom.

We are privileged for several weeks to study in the book of Proverbs, outstanding in the wisdom literature of the Bible. We find here the divine pattern for life; but before we look at that, we recall God's

I. Promise (3:1-6)

Man is so constituted that he is moved not only by the obvious desirability of something, but by the assurance that his acceptance and attainment of it will lead to a reward. God graciously assures him at that point. We learn that following wisdom will lead to

1. Length of life (vv. 1, 2a). To live long with no real satisfaction or meaning to life is certainly not to be desired; but when life is full and meaningful, length of days and years are delightful. There can be no doubt that living according to God's physical laws assures health and longevity and, as we are made keenly aware by modern medicine, the peace of heart and mind which is found in Him clears the way for satisfying and longer life.

We must recognize here that the length of our days is in God's hands. He must determine that, but we can determine the quality of those years and open the way for their increased length by our manner of living. That is our next point—

2. Quality of life (vv. 2b-4). There are some fine words here which describe the life worth while. Look at them—peace, kindness, truth, understanding and favor.

Is it not peace that men everywhere are desperately seeking? Here it is and God gives it. Is there anything more acceptable than a kind life, girt about by truth. God wants us to have it as His gift. Who is there that is not eager for the favor of both man and God? He may

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learn the way to that favor in the wisdom of God.

Such a life is not lived out at loose ends. It knows where it is going, as we see in our next point—

3. Direction of life (vv. 5,6). Any intelligent man knows that he is not capable of directing his own life. He knows that his own understanding is limited and defective. Why fumble and stumble in that way?

Acknowledge Him, that is, recognize His presence in every detail of life, and then count on His constant direction. He orders not only the steps (Ps. 37:23,24), but also the stops of a righteous man (see Acts 16:7-10).

Great are the promises of God, but now we are permitted to see something of the plans of a wise man's life, to see that it has

II. A Pattern (4:10-15, 18, 19)

When God commands, He enables. What He promises, He provides. When He tells man to seek wisdom, He tells him how to attain it. With His promise we find the method of qualifying for its fulfillment. Here it is:

1. Listen to God's Word (v. 10). We will learn when we come to His Word to hear His voice, even as a son comes to a father for counsel. We meet the challenge to right living as we read and study the Word.

2. Walk in the way of wisdom (vv.11-13). While wisdom surpasses knowledge, it operates upon knowledge, and the man who would walk wisely must be willing and eager to learn.

God is ready to teach through His Word. Have you given it a place in your life? It is a vital part of life (v. 13). With His teaching comes guidance in the right path, and the sustaining hand which keeps us from stumbling.

We must seek the positive, but also avoid the negative as we

3. Shun the way of the wicked (vv. 14, 15). Evil men are busy. The devil is around with his "pretty" pictures. The enticement to go "the way of the world" is ever present. We must "resist the devil" (James 4:7) if we expect him to flee from us.

The best defense against the temptation of the way of the wicked is by positive application of purpose to the good way. As we thus follow Christ, we find that we

4. Follow the shining path (vv. 18,19). This business of living for the Lord and serving Him, while it has its trials and sorrows, is not a journey through a dark and dismal way. It is walking in the light, and that light increases from day to day. It is like the bright shining of the sun which is always there (though sometimes covered by clouds), always bright and useful, glorious and powerful.

This is the way of wisdom, and the door to that way is Christ (John 10:7).

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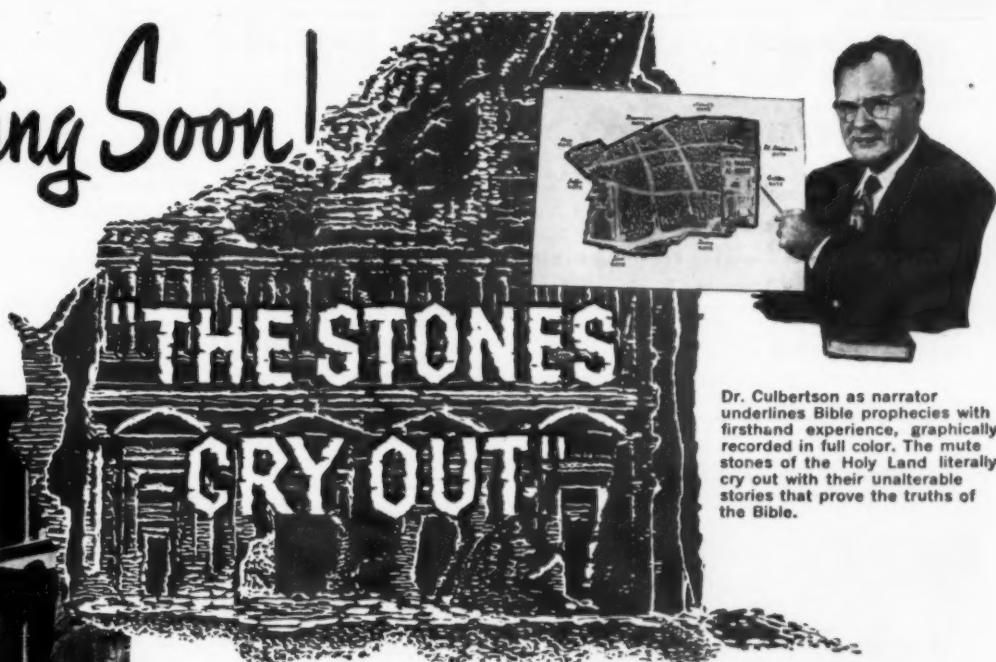
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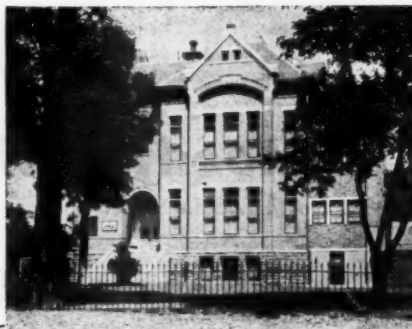
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October 24

Guidance for Family Living

Proverbs 4:1-4; 6:20-23; 31:10-12

MEMORY SELECTION: *My son, keep thy father's commandment, and forsake not the law of thy mother.*—Proverbs 6:20

No picture of everyday religion (with which we are primarily concerned in these five lessons) would be complete without a recognition of the instruction and guidance which God's Word gives for family life.

It is equally true that no phase of living is more desperately in need of attention in our day than that of the home and the relations of those who dwell there. Home life has fallen into decay, family worship is well nigh unknown. Parents are concerned primarily with making money and having fun, and the children are living so badly that great hosts of them are tagged with the sad designation "delinquent."

All through Proverbs this subject of the family keeps coming to the fore, in fact, the Scriptures here assigned are only a few of those which might be considered. We find in them a sense of family unity, for we see that

I. Parents Look to Youth (4:1-4)

The hope of the future is in our children and we must, indeed, look to them for their ready response to right teaching if there is to be any real home life, church activity and civic or social righteousness in the days to come.

The wise father expects his son to listen and learn as he gives him "good doctrine" (v. 2). Let every parent be sure that this is true before he expects a son or daughter to listen. Father, mother, what do you know about the law of God, the doctrines of Scripture? What do you have to offer to which you can confidently invite the attention of your children?

Note the evident value of being reared in a godly home (vv. 3,4). Not all of us can claim that distinction, but we can make very sure that our sons and daughters have that heritage.

It is a delightful and powerful influence for God and for good which we see operative here, as one generation after another looks to their children to follow the spiritual instruction of their parents.

Incidentally, we note that there is no reason for an only child (see v. 3) to be spoiled and to go astray. It is a matter for intelligent and faithful attention on the part of the parents.

Now even as the father looks to his son, we see that

II. Youth Looks to Parents (Prov. 6:20-23; 19:13a)

Indeed, they have every right to look in that direction for sound, straight teaching of the commandments of God. A boy has a right to believe that if he follows the example of his father and mother he will not be led astray.

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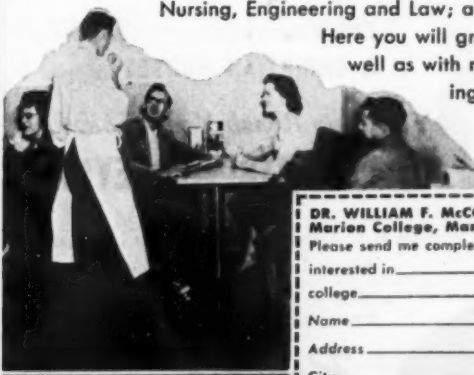
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a right to look to his parents and expect of them the right guidance.

This puts a high measure of responsibility on the parents. Those who deal with "juvenile delinquency" have long said that in most cases it might better be called "parental delinquency."

When a son sees a father who, if not actually and aggressively wicked, is quite indifferent to the claims of God upon his life, neglectful of Bible reading, prayer, church attendance, etc., is it any wonder the boy goes astray? And whose responsibility is it? Likewise consider the sad plight of a child with a socially minded, worldly mother whose only interest in the church is a formal one.

Let's make it very pointed and practical and ask ourselves where our boy or girl will wind up after following our example. Youth does look to parents for guidance (even though at times they may not seem to do it), and it is all too often a case of "like father like son" when a boy goes astray.

In 19:13 we have recognition that sometimes the son of a good father is a fool who rejects his father's godly way. That is surely a "calamity" of the worst kind in any house. Let us pray for such foolish sons and daughters!

To have things truly right in the home, there must be a right relationship between the father and mother. So we note that

III. Husband and Wife Look to Each Other (19:13b, 14; 31:10-12).

Rightly the wise man reminds us that the right kind of wife is worth far more than the richest of earthly possessions. To have a contentious woman in the house is like the "constant dropping" of water, most annoying and distracting.

The good woman draws out the trusting love (v. 11) of her husband, and that is far deeper than the tawdry thing usually meant by the word "love."

The picture is beautiful: a fine, prudent woman with a husband who is worthy of her good qualities and who trusts her implicitly. In that kind of home the child will find the atmosphere of healthy development, physically, mentally, and above all, spiritually.

October 31

The Dignity of Work

Proverbs 6:6-11; 18:9; 24:30-34

MEMORY SELECTION: Seest thou a man diligent in his business? He shall stand before kings; he shall not stand before mean men.—Proverbs 22:29

The Word of God is always well balanced in its approach to life. It recognizes man's need of rest, but it also magnifies the dignity and importance of work. The same Bible which invites the worker to come apart and "rest a while" (Mark 6:31), also clearly says that "if any would not work, neither should he eat" (II Thess. 3:10). The Lord who said, "Come unto me, and I will give you rest" (Matt. 11:28), says, "My Father worketh hither to, and I work" (John 5:17).

The Christian man or woman who has not learned the value and the dignity of honest labor is living a warped life and bearing a bad testimony.



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The book of Proverbs abounds with pithy sayings regarding work, of which only a few can be considered in this lesson, but these two give us a good composite view of the matter. First we are reminded of

I. The Wisdom of Industry (6:6-8)

Man's attention is directed to the little insect which he so easily treads under foot, the humble ant, as an example of industry. Recent studies of the life in a colony of ants has not only verified the teaching of this passage, but also gives it real point and meaning.

The ant presents a model of united effort, carefully divided among all, according to their ability and carried out with remarkable faithfulness and dispatch. Full co-operation and earnest effort by each one results in the completion of what are actually phenomenal tasks.

We may well learn of the ant that it is wise to be industrious, thrifty, to plan ahead and to work the plan to completion. Then we should remember how far superior a man is to an ant in his great place as the very crown of creation. He has intelligence and will power, he can learn and execute his plans with skill. He has God to look to for wisdom and grace, and the Holy Spirit to give him guidance.

Consider what tremendous things man could and should be accomplishing in the world for the glory of God, and by way of woeful contrast, see what is actually being done. One fears that we have not yet come to understand

II. The Folly of Laziness (6:9-11)

There is a place for sleep, and woe to the man who neglects this God-given means of renewing the body and giving it strength for each new day. There is much sin and failure at that point in our modern life.

But even more widespread and disastrous is that attitude of lazy indifference which can lie down right next to the task awaiting attention, and sleep. In fact, the picture is of one who has had more than enough sleep, but who decides that it is just not the right time to make any effort, and so the hands are folded in a comfortable position for a little more slumber.

What an acute commentary on much that goes on under the name of Christianity in our day! How direct and powerful a criticism of the many who want less work and more pay, in the field of labor and industry. It is pure folly! Yes, it is worse than that, it is sin. Work is a blessing, an opportunity to serve God.

But now consider that such an attitude is not just an unfortunate do-nothing failure. It is actively destructive. Our next point is quite appropriately

III. The Destruction of Neglect (18:9; 24:30, 31)

The slacker is more than just a burden on the industrious one, he is a destroyer, for by his neglect the fruitful ground loses its productivity and the possible crop is wasted. God has laid down the marvelous natural laws of the growth of food for the eater and seed for the sower, and the man who permits that process to



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lapse has actually destroyed something.

The world is full of that kind of slackers today. Men manage to live off of others by their wits and by deceit. They do not use the brain power and the physical energy given to them by God to produce what is needed in this world. The principle of the vineyard applies equally and definitely here, and the man is a destroyer. Does that truth speak to your heart? What will you do about it?

Now observe that such neglect is

IV. The Invitation to Poverty (24:30-34)

Some there are who are poor because of the bitter and inescapable circumstances of life. God is their friend and helper. But what of those who invite poverty by their neglect and indifference? Many of them manage, right or wrong, to get on the relief lists of public charity, but they have no claim on God's bounty.

What a disgrace it is for a man or woman with strength, ability, and opportunity to cheat and to disgrace themselves by wasting and destroying the very gift of God to them. How shall they fare in the day when they shall stand in the presence of God to answer for the life He has given them?

Work is God's gift (note that we did not say overwork), to be cherished and used with diligence for His glory.

November 7

The Splendor of Self-Control

Proverbs 14:29; 15:1-3; 16:32; 20:1, 22; 23:29-35

MEMORY SELECTION: *He that is slow to anger is better than the mighty; and he that ruleth his spirit than he that taketh a city.*—Proverbs 16:32

The great powers and potentials for good or evil which are inherent in the human personality receive their direction for either good or bad by the manner in which they are guided.

It is of the utmost importance that men and women learn in the early days of childhood the divine principles of self-control properly based on an appreciation of man's relationship to God.

There is, as suggested in our lesson title, a real splendor in the life of a man or woman who, by the grace of God, controls and directs the powers, the attitudes, the appetites, the desires of the body and mind in the right way for effective living.

Our lesson deals with two areas of life in which there is such obvious lack of self-control and such completely devastating results from that failure that they need our special attention. They are the hot outpouring of the spirit of man in anger, and his unbelievably servile and voluntary submission to the power of intoxicating liquor.

We begin right when we consider the need of man's inner being and learn the importance of

1. Ruling Our Spirits (14:29; 15:1-3; 16:32; 20:22)

God is not interested in nor impressed by negative characters—folk who are unmoved by the injustices of this world. Anger has a proper place. Our Lord Jesus was frequently angry, but it is to be

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observed that it was a righteous indignation directed against the things men said and did against the truth, and against other men. He was not concerned with defending Himself, or demanding His rights, but He was mightily concerned about social injustice and the perversion of spiritual truth. We may learn of Him.

A moment's thought will reveal that we most often take the opposite tack. Men can do wrong to others and while we lament it, we are not too much moved by it. They can speak evil of spiritual things and trample on sacred things, and while we deplore it, we so often do nothing. But just let them touch us or our precious possessions, and we are hot—and in a hurry too.

Here we see a lack of balance which is lamentable and a lack of self-control which is most destructive. There is a failure at the very center of life where there should be, by the grace of God, the control of a quiet, poised spirit.

The heat of anger, leading to the pouring out of folly from the mouth (15:2) stirs up anger in others (15:1), and we are all set for the breaking up of homes, the loss of friends, the failure of business connections, the division of churches, yes, even of wars between nations.

Such anger also reflects its deadly influence on the personality of the one who is angry, and he becomes a dark and sullen soul. It even has its effect on his physical health. It is an awful and destructive succession which is put in motion by the heat of anger.

The answer to that situation and the solution to the problem is in 4:27; 15:1; 16:32, namely, to be slow to anger, to have control over one's spirit, to give the soft answer which turns away anger. The principles here given are not just pious platitudes; they are both spiritually and psychologically sound. They *work*!

The most effective way to meet an angry person is not with anger, but with a quiet, peaceful response. He just cannot meet or defeat that, whereas a return of anger and argument is exactly to his liking and makes further strife.

A calm and kind spirit makes a man more distinguished than high position (16:32). It is worth cultivating. But let us be clear that such a spirit is not a negative, "no convictions" sort of thing. Because it is under control, it is ready to express itself pointedly against that which is wrong. We need more of that kind of anger and less of the other kind. Let us trust God to see that justice is done and that right prevails (15:3; 20:22).

Inward control expresses itself in

II. Ruling Our Conduct (20:1; 23:29-35)

These verses are concerned with intoxicants, and surely no problem is more widespread and acute in America today. Sometimes one fears that our great nation and all its glorious resources are about to "go down the drain" because of the great and increasing use of wine and liquors.

The situation in Israel, to which these verses refer, was bad enough, but let us remember that they knew nothing of the potent "hard" liquors of today. Our danger is far more serious, and it is high

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time that Christian people grappled with the problem.

Be sure that every one who comes to Sunday school today is faced with the fact that alcoholic beverages are indeed a "mockery" (20:1). They promise stimulation, but are actually narcotic, that is, deadening in action. They do not make a man able to do better work, but make him satisfied with mediocre attainment.

The picture of the alcoholic, or the man with the "hangover" in 23:29-35 is most striking. We need to face our boys and girls with the end product of the booze route and not the smooth "man of distinction" which the distillers feature in their ads. We need to strike back at the clever but deceitful advertising over television and radio, and we have the ghastly facts to meet it if we only seek them out.

There is a strong appeal in this lesson to every young man and woman to learn "the splendor of self-control." Don't miss it!

November 14

A Study in Values

Proverbs 11:27, 28; 13:7; 15:13-17;
20:11, 12; 22:1-4

MEMORY SELECTION: A good name is rather to be chosen than great riches, and loving favor rather than silver and gold.—Proverbs 22:1

Life is in its very nature a constant succession of decisions in which we evaluate two or more possible choices, and having made our decision, either profit or lose by it. That being true, it becomes of great moral and spiritual significance, as well as of practical importance, to make the proper evaluation of every detail and opportunity of life.

The book of Proverbs is of special value as a source of instruction and wisdom on such matters. One may dip into its pages almost at random and find great help, but to study its teachings on various subjects it is helpful to gather pertinent selections, as has been done in our lesson for today.

We shall not follow the sequence of verses, but relate our study to different subjects as we consider
How to evaluate:

I. Good and Evil

They are both present in the world, and we must choose how we are to relate ourselves to them. The fear of the Lord (22:4) which means worship and devotion, will put us in the position of the prudent man (12:3) who sees the evil and avoids it and its sad consequences.

Positively, he seeks out the good and the righteous (11:27) and finds that it brings its rich reward from the hand of God.

II. Riches and Poverty

No one is foolish enough to deny that riches can be useful and that poverty may be very distressing (see Prov. 10:15), but on the other hand any intelligent person need only look around him to realize the emptiness of riches apart from the blessing of God. Our very newspapers are full of the truth stated in these verses, that money is a deceitful

(Continued on page 122)

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Billy Graham— Evangelist-Statesman

[Continued from page 35]

reply that we have heard the first notes of the midnight cry. It is not without significance that Billy Graham twice preached on this subject, and I have heard not one word of criticism from a single observer, worldly or Christian, on that aspect of his ministry.

♦ I cannot overstate that the greatest enthusiasm for the Billy Graham campaign is to be found in what are generally considered to be worldly circles. In those circles there appears to be no criticism at all.

The head of a great combine who was able to go only to the final meeting at Wembley said to a member of Parliament afterward that had he known, he would have sent one hundred bus loads of his workers to Harringay, and provided any amount of money that he could find. That was, and is, the reaction of the most responsible people in England.

In strictly evangelical circles, however, there seems to be little attempt to take up and make use of this awakening in what are generally considered to be worldly circles. But I believe a door has been opened that no man can shut.

Many people who have been deeply moved by Billy's message have not yet fully grasped all the implications. They need to be much more fully instructed. Moreover, no important British leadership has yet arisen.

The best leader would be the Archbishop of Canterbury himself, for he possesses great gifts. Nevertheless, moved though he was, it would seem that he is not yet ready for such a role, and it seems doubtful if he fully accepts all the implications of the situation.

Very near to leadership is that remarkable man, the Bishop of Croydon. He is a moderate High Churchman. He was deeply moved by Billy's mission, and is near—very near—to leadership.

A mystic, who is yet a man of action, he, like Billy, sees the great need of our times to be a direct relationship between world affairs and preaching the full gospel. I am convinced that no mission will prosper which does not relate the Bible to world problems, for it is these problems which have aroused a sense of disquiet. If that sense is to be fanned into a real search, its origins must be acknowledged, and its particular anxieties satisfied.

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to force a revival in their own particular tradition must be corrected, for it is God alone who has the authority to give an awakening its characteristics. Without doubt He has given this one a very distinctly political aspect, combined, I ought to say, with a family slant. This is because world and family problems predominate. Billy stressed both.

✦ The situation is now such that if Billy returned to Britain he could be sponsored by between 100 and 150 M.P.'s, the top industrial leaders, and be received by the cabinet with every possible honor. The press recognizes him as a world figure; he ranks as America's best ambassador to Britain within memory.

Nevertheless, many of those who have been moved do not yet go farther than to feel that some kind of new birth would be desirable. This is, of course, unsatisfactory. While we rejoice in the thousands of cases where the full Christian experience has occurred, it is nevertheless challenging that far more of those who went have (it would seem) stopped just short of the great decision.

Billy's difficulties are many:

(1) He does not want to assume leadership in Britain which should spring from within the nation.

(2) He does not dare to become an idol, which modern publicity could so easily make him.

(3) He needs wider and more powerful support—yet as a guest (when in England) he can hardly press this.

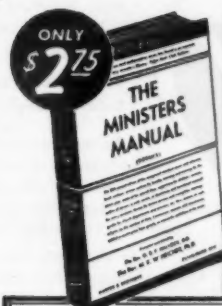
I fear moreover that the finances of the crusade were inadequate. The committee could, in my opinion, have raised a million pounds. Instead they failed to raise what was needed to pay expenses and provide for an adequate follow-up, let alone future campaigns on a major national scale.

I am convinced that we stand face to face with a historic awakening of first magnitude which will course on and continue until the honor of the kingdom is taken over at last by the King of Kings in person.

Warriorlike prayer is needed to forestall all the counterattacks which can be expected. Gone are the days for pious little prayers. We are amid world events of unprecedented gravity in which prayer based upon the whole victory of Calvary will alone prove adequate.

We should present ourselves before God's throne, clad in the whole armor, sword in hand; claiming the holy blood, the supreme promises; binding and withering Satan and all his agencies; asserting the full victory of Christ, and a full outpouring of grace, strength and power. Above all, we should plead for the personal return of our Master, for whose coronation we should be longing with an overwhelming desire.

A distinct weakness noticeable in the Christian Church during the crusade was lack of overcoming prayer, use of the whole armor and the holy blood, and lack



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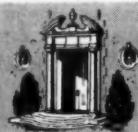
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of repentance on the part of the church
for its failures.

Billy himself stood out as a soldier of
Christ in shining armor. His recognition
of the majesty of God was deeply mov-
ing. His team—unlike many English
Christians—grasped the vital impor-
tance of what we know as the overcomer
doctrine. They applied this with great
consequence. Had English Christians
done likewise, the results would have
been even greater than they were. The
English Christians were the weakest link
in the prayer movement, I should think.
The American team was strong in this,
though less strong in certain less impor-
tant things.

✦ Let no one mistake that Billy faces a
very grave situation in Britain. His next
visit may find a critical movement pre-
pared with full offensive weapons.

(1) Liberal theologians, taken by sur-
prise in 1954, and swept off their feet by
the massive operation which Billy led,
are regrouping their badly shaken forces.
Just now they are concentrating upon
telling converts that Billy's conservative
biblical theology should not be accepted.

Inasmuch as it is liberalism which has
caused the decline in belief, this activity
is to be deplored. It was Billy's dogma-
tism which attracted; if the liberals are
now to use their influence to destroy the
very, and only, thing which attracted, it
will be a very grave matter.

(2) Anti-American and outdated po-
litical forces are also on the counter-
offensive now.

Billy challenged the whole socialist
concept. He may deny any wish to have
done so, but his preaching inevitably in-
volved such a challenge. Then he came
out in favor of America's official policy of
rearming Germany. He correctly said
that he only quoted the opinion of others
about this, but he quoted those opinions
with quite clear approval. He cannot, and
should not, attempt to escape from his
evident and quite proper conviction in
this.

Nevertheless, he has ranged the ex-
treme Left Wing against himself on all
counts. Next time he must reckon upon
a deliberate counterattack. He must not
forget that when he arrived in 1954 he
was treated as a curiosity who would
make a fool of himself. He is now treated
as a world figure of first importance, but
a dangerous one who, if successful, would
destroy the whole foundation of liberal-
ism in theology, and leftism in politics.

Is Billy big enough to face such a situ-
ation? I hope and constantly pray that
he will prove to be, for I see the most
vital issues at stake.

Is he advised by men who understand
what is now involved? I am not sure;
this should be a matter for fervent
prayer.

Is his attitude and role truly in ac-
cordance with Scripture—the crucible in
which everything must be tested? I an-

swer with deep, even burning conviction.
"Yes!"

We should rally to Billy's side as one man. We should boldly demand from God supernatural aid in the terrific fight which has now opened and will extend, toughen, and continue until the day at last dawns supreme, sublime, all triumphant, with our blessed Master's return. **END**

A Faith That Works!

(Continued from page 39)

music, and when he was in his seventies, he gave to the world the immortal *Messiah*. Handel had experienced a new birth in music.

Ladies and gentlemen, if men and women can suddenly experience, as if by some miracle, a new vital interest in love, living, and the arts, why should we quibble and haggle over the greatest experience in all the world—being born of God?

No, I do not understand all about it. But I do know that it has happened to me, and I am seeing it happen to hundreds of others here in England. I also know that it can happen to you. If you are willing to humble yourself in confession of sin, and turn to Christ in full commitment and surrender, you, too, can become a new person.

Listen to what the Bible says about this new start in life which millions have experienced: "Whatsoever is born of God overcometh the world: and this is the victory that overcometh the world, even our faith" (1 John 5:4). The Bible says that when you have been born again, you have spiritual power to overcome the world; the world of distress, perplexity, frustration, sinful habits, insecurity, fear, lust, passions, and evil desires can be overcome. You can get victory over sorrow, bereavement, disappointment, and a thousand and one things that hold you back in your life. The first great result of faith in Christ is spiritual victory.

The Bible says: "In all these things we are more than conquerors through him that loved us" (Rom. 8:37).

✦ If, then, we have victory, what are some of the spoils of victory? In the Book of Revelation there are several promises to those who have been born again through faith in Christ. These rewards are only for the overcomers, for those who because they have been born of God have found the great victory that overcometh the world.

First, the Bible says overcomers will find soul satisfaction. The Bible says: "To him that overcometh will I give to eat of the hidden manna" (Rev. 2:17).

Deep inside every man is a yearning for something not found in the world of material things. Sumptuous food will not satisfy this longing. Riches will not satisfy it. Pleasure will not satisfy it. And



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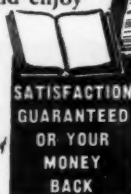
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As the Bible says, "The wicked are like the troubled sea." All of the evils that beset the race are the result of mankind's failure to find this gold chalice of grace.

In the past hundred years the tide of man's restlessness has risen alarmingly. More lives have been sacrificed to the God of Mars during the past fifty years than were sacrificed in the previous eight centuries. And in the past forty years war's tempo has increased tremendously. Our diplomats and scientists are beginning to warn us that the next war could be the last.

The Bible asks, "From whence come wars and fightings among you? Come they not hence, even of your lusts that war in your members? Ye lust, and have not: ye kill, and desire to have, and cannot obtain: ye fight and war, yet ye have not, because ye ask not" (James 4:1, 2).

A hungry man is a desperate man, and a frustrated person who has failed in life's major quest can become a feared member of society. God looks on the sinner, not as a hopelessly bad man, but as a hungry man. Jesus said, "Blessed are they which do hunger and thirst after righteousness: for they shall be filled." This hunger is universal, and God's supply is universal. No man has ever sincerely sought heaven's manna and failed to find a satisfying portion. When Jesus fed the multitudes, every man ate his fill, and there were twelve basketsful left over. This symbolized the ample, abundant supply which God holds ready for the spiritually hungry.

The Bible says, "For he satisfieth the longing soul, and filleth the hungry soul with goodness" (Ps. 107:9).

Last Sunday afternoon seventy-five young women who have been converted at Harringay gathered for a little informal tea. During the testimony time girl after girl stood up and testified that Christ had satisfied the longing of her heart.

Ask any person that has experienced the new birth, and he will answer with the words of David, "O taste and see that the Lord is good: blessed is the man that trusteth in him."

♦ SECONDLY, the Bible teaches that overcomers, or those that have been born of God, will be commended to God.

The Bible says, "He that overcometh, the same shall be clothed in white raiment; and I will not blot out his name out of the book of life, but I will confess his name before my Father, and before his angels" (Rev. 3:5).

Long ago God wrote the natural laws which control the universe. But the

Bible teaches that He also has written spiritual laws. However, man does not like the spiritual laws of God, therefore he tries to make laws for himself. But man can make no laws; he only discovers them. You may fight with the law of gravity, you may ignore it; but your life will be happier if you live in accordance with it. Spiritual laws were also given for your welfare and blessing. You may ignore them, you may twist them, you may even reject them; but if you wish to enjoy the favor of God, you must surrender; you must accept and obey them.

However, the Bible teaches that all men have broken the moral laws of God. Therefore all are sinners. The Bible teaches that a result of our sin is spiritual death, which will eventually lead to banishment from the presence of God forever in a place that Jesus called "outer darkness."

If we are to be commended to God and acceptable to Him, we must be born again by receiving Christ Jesus as Saviour and Lord. We all like to be approved and accepted. This is a natural and human desire. But the approval of man fades into nothingness when we meditate on God's approval and its possibilities.

The Bible says, "And you, that were sometime alienated and enemies in your mind by wicked works, yet now hath he reconciled . . . to present you holy and unblameable and unrepensible in his sight" (Col. 1:21, 22).

In other words, the Bible teaches that Christ accepts us, approves us, reconciles us, and then commends us to His Father.

♦ **THIRDLY**, the Bible teaches that those that are born of God are given security.

The Bible says, "He that overcometh shall inherit all things; and I will be his God, and he shall be my son" (Rev. 21:7).

The Bible again says, "My God shall supply all your need according to his riches in glory by Christ Jesus" (Phil. 4:19).

God has made His promises legal by putting them in writing. But they are much more than cold type. They are exuberant reality.

A psychiatrist sat at the table in the dining car of a train with two men and a woman who were radiant Christians. The golden cross at her throat, reflecting beams of light, was a shining symbol of her inner charm and splendor. After she had retired from their company, the psychiatrist said: "If more people believed in and lived for what that cross stands for, I'd have nothing to do. I see from seventy-five to a hundred patients a day, and the three things they suffer from most are fear, loneliness, and insecurity."

As sons of God, we have no fear, for "perfect love casteth out fear."

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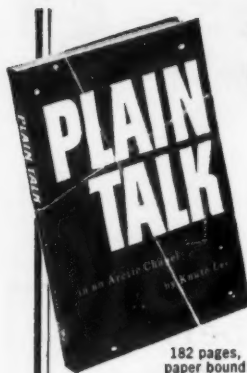
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These things do not necessarily mean material things, but they are the things without which life would be empty. They are the things without which rich men feel poor, strong men feel weak, and wise men feel foolish. They are the things, the embellishments of the spirit, which take the discordant tones of life and transform them into tuneful melody. They are the things which remake life's lonesome road into a highway of holiness. They are the things which help unscramble the difficult pattern of life and give it beauty and meaning.

Yes, ladies and gentlemen, Christianity works. If I didn't believe it was the biggest, the noblest, the most revolutionary force in the world, that could transform lives and save civilization, I would go back to my little North Carolina farm and spend the rest of my days tilling the soil. But I have seen too many lives untangled and rehabilitated by the grace of God. I have seen too many homes reconstructed, too many family altars rebuilt. I have seen too many people find joy, peace, and happiness through a simple, humble confession and faith in Christ ever to doubt the adequacy of salvation. **END.**

At Harringay Dr. Graham closed with a simple request for those who had received Christ as their Saviour during the course of the message or who wished to do so to come forward. If you are making such a decision now or wish to do so, he invites you to write him in care of MOODY MONTHLY, 820 North LaSalle Street, Chicago 10, Ill. You will receive a prompt acknowledgement as well as guidance in the first important steps of your Christian life.—Editors

Back Again

Next Month

IN order to bring you this varied and detailed report of the Greater London Evangelistic Campaign, the editors have been obliged to omit several of the popular departments and features usually found in MOODY MONTHLY. Among these are the month's story for boys and girls, New Books, Missions, Answering Your Questions and Sermon-builders. Several other departments have had to be somewhat abridged for this special issue. All departments and features will appear as usual next month.

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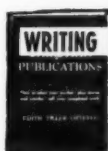
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Many hands speed outgoing literature describing the first Mid-America Keswick Conference. Conference Chairman Alan Redpath is at right. Dean Minter Photo

A MID-AMERICA KESWICK

NEARLY eighty years ago in the little lakeland town of Keswick, England, a conference was organized for the purpose of helping Christians deepen their spiritual lives. Ever since, the English Keswick (pronounced Kez-ick) conference has been held annually and has been the backbone of evangelical witness in Great Britain. Through its ministry thousands upon thousands have learned that there is something more in the Christian life than an experience of conversion—that God's purpose for His people is holiness of life and conduct, and that the secret of the Christian life is, to quote Hudson Taylor, "not what I do for God, but what God does through me." The witness of Keswick and its impact have been felt throughout the world. Conferences under the same name and with the same objectives have been held in the United States, Canada and many other countries. This fall, however, for the first time a Mid-America Keswick Conference will convene October 23 to 30 in Chicago at the Moody Memorial Church.

Some six thousand persons in five Midwest states have already received conference information, and others interested are invited to write conference headquarters at 1609 North LaSalle Street, Chicago, Ill., for programs. A limited number of visitors can arrange for rates at a hotel three blocks from conference headquarters.

Plans call for three services daily, the first at 3:00 P.M., the second—especially for young people—at 6:30 P.M., and the third at 7:30 P.M., all in Moody Memorial Church. Sessions will feature Dr. T. Roland Phillips, First Presbyterian Church, Baltimore, Md.; Dr. Arthur Whiting, First Baptist Church, New York, N.Y.; Dr. G. Allen Fleece, Columbia Bible College, Columbia, S.C.; Dr. A. W. Tozer, Christian and Missionary Alliance Church, Chicago; and two speakers from England, George Duncan, trustee of English Keswick Convention, London, and Thomas Rees, of Hildenborough.

Speaking for the newly formed Mid-America Keswick committee, Chairman Alan Redpath, pastor of Chicago's Moody Church, says, "We are convinced that the real need in our churches today is the narrowing of the gap which exists between what we believe and how we live, between our position in Christ and our state in experience.

"The recent dynamic events in London," he continues, "under the inspiring ministry of Dr. Billy Graham, are in no small measure due to the fact that a great many Christian people in Britain had been seeking the Lord in real hunger of heart, and in a spirit of desperation, facing the need in their own lives on a deep level, thus preparing the ground for the great challenge of the London crusade.

"Our greatest need is revival in the church of New Testament holiness of life," Mr. Redpath adds. "We urge all who share these convictions to pray for this conference and to plan to attend. Above all, we ask daily prayer for an outpouring of the Spirit of God during these days in October."

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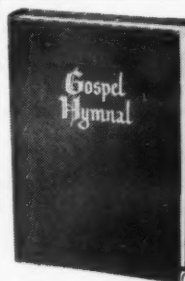
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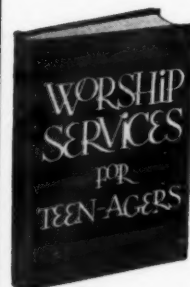
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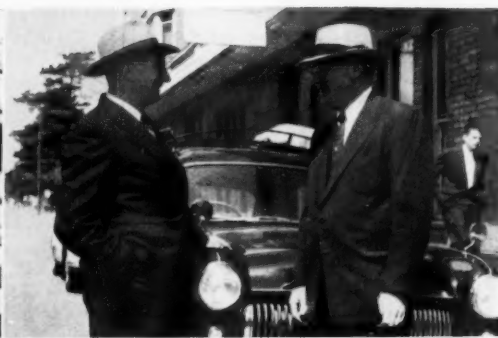
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Glimpses of the tour. At right with Dr. Culbertson, Rev. F. W. Dixon, pastor, Bournemouth church, where the Chorale gave its first concert.

Moody Chorale British Tour

LINDSAY GLEGG, pastor of the Down Bridge Hall of London—a work started by D. L. Moody in 1883—has said, "The performance of the Moody Chorale over here exceeds that of any professional choir we have in England." This pretty well typifies the remarkable enthusiasm with which the choir was received during its 33-day summer tour of England, Scotland, Ireland and Wales.

Coming on the heels of the Billy Graham crusade, the group made its overseas visit at a most opportune time. In spite of the holiday season and bad weather, people lined up for blocks to hear the choir, and in many centers doors were closed long before concert time. Hundreds of people were turned away in the 31 towns visited.

I heard them sing on Sunday morning, July 4, the day after their arrival. The Lansdowne Baptist Church of Bournemouth was filled to capacity. In fact, the 35 choir members had difficulty in squeezing onto the platform. Director Don Hustad took over at the organ and played Charles Wesley's "O for a Thousand Tongues" and the choir sang.

I have heard them sing hundreds of times in Chicago, New York, Los Angeles,

Houston, but never did they seem more perfect and Spirit-led than on that Sunday morning. Tears came into my eyes; it seemed heaven was very near as their voices blended in "When He Shall Come." Dr. Culbertson spoke with liberty and fervor on the "Marks of Jesus." After the service the big cream-colored bus pulled up outside the stone church and off the Chorale went on its record tour.

On July 19, Director Hustad wrote, "Our trip is just half over, but last evening we were inclined to say with the patriarch Simeon, 'Lord, now lettest thou thy servant depart in peace,' for we had experienced a service at Keswick, and it may well have been the high point of our tour.

"Keswick, after all, cannot be described—it must be experienced. The day was warm and sunny—that only was not typical, they tell us—and the hills and

lakes were breath-taking in their glory. The huge tent was packed and many were sitting on the grass outside. Dr. Culbertson's message was thrilling and heart-searching, just right for the serious and worshipful atmosphere which is characteristic of this world-renowned conference. Musical specials are unknown to this platform, so the singing of the Chorale may well have been the only incongruous, or at least unusual, element in the service. But we were encouraged to believe that it was not disappointing, and that it was a blessing.

"The trip to Keswick did much to relieve our disappointment at leaving Scotland. We felt a genuine kinship to that openhearted people and they were so generous in their hospitality toward us. They greeted us in large numbers, especially considering that this is their vacation season—900 at both Ayr and



Alumnus Robert Mountain, left, who arranged the tour, bids Godspeed to Director Don Hustad and Chorale President Philip Van Wynen as the group prepares to leave.



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Speaking of Keswick, Dr. Culbertson said, "The meetings at Keswick are out of this world! The beautiful lake region will make a poet out of anyone, they say. The people are warmhearted and the Lord blesses. Monday afternoon here at Keswick was wonderful. The Chorale sang as always—beautifully. Thanks to them, I had a tent overflowing with people to whom to preach, I suppose at least 5,000."

* * *

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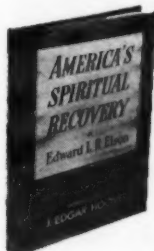
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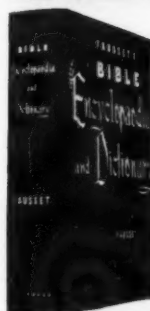


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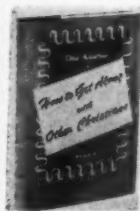
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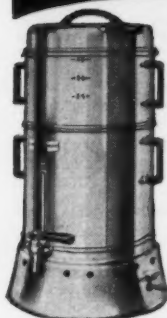
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Sunday School Lessons

[Continued from page 100]

thing and leads to destruction unless handled by the wisdom which God alone can give.

It is better to be a poor man with integrity, than a rich man who is wicked (19:1). It is better to have peace of heart in poverty, than "great treasure and trouble therewith" (15:16).

III. Gladness and Sorrow

God wants His children to have joy in their hearts, and they may have it even in the midst of life's tribulations. There is nothing which can "take the bottom" out of life like sadness of heart. On the contrary, there is nothing so firm and satisfactory to build on as the cheerful heart which has "a continual feast" (15:13-16).

There is nothing that will make life really worth while except a right relationship to God through Jesus Christ. There may be little of this world's goods, but that little is better than worldly riches with hatred and discontent.

IV. Love and Hatred

Again we recognize that both attitudes are prevalent in the world and that we choose which we shall have ruling in our lives. The striking contrast in 15:17 summarizes the whole matter. Without love all the provisions of wealth are hateful and disappointing. With love the dinner of simple herbs becomes a banquet.

There is a transforming, yes, we might say, a transmuting power, about love which glorifies all that it touches, dignifies the ordinary and makes it great, makes life worth while in the midst of difficulties. The sad thing is that so many choose the way of hatred, which does just the opposite to everything and every one it touches.

We look at one more choice we all must make and that relates to

V. Reputation and Possessions

"A good name is rather to be chosen than great riches" (22:1). That statement succinctly faces us with the fact that a man's reputation, based on his character, for intelligence and morality is far more precious than any earthly wealth.

Far better for a father to leave his son a good name which stands for integrity, honesty and love of God, with little or nothing of an inheritance of wealth, than to leave him millions with a father's name marked for crookedness, irreligion, and selfishness.

And now for a closing word to bring the good choices we have already spoken of into their most glorious fruition, let us be sure to choose

Above all, the fear of God

It is the Lord, the Maker of us all (22:2), and the Giver of every good and perfect gift, who can make us wise and strong to live the right kind of life and who can give grace and glory. Nothing can take the place of a right relationship to Him through Jesus Christ, and it is the only foundation upon which we can build a life of right choices.

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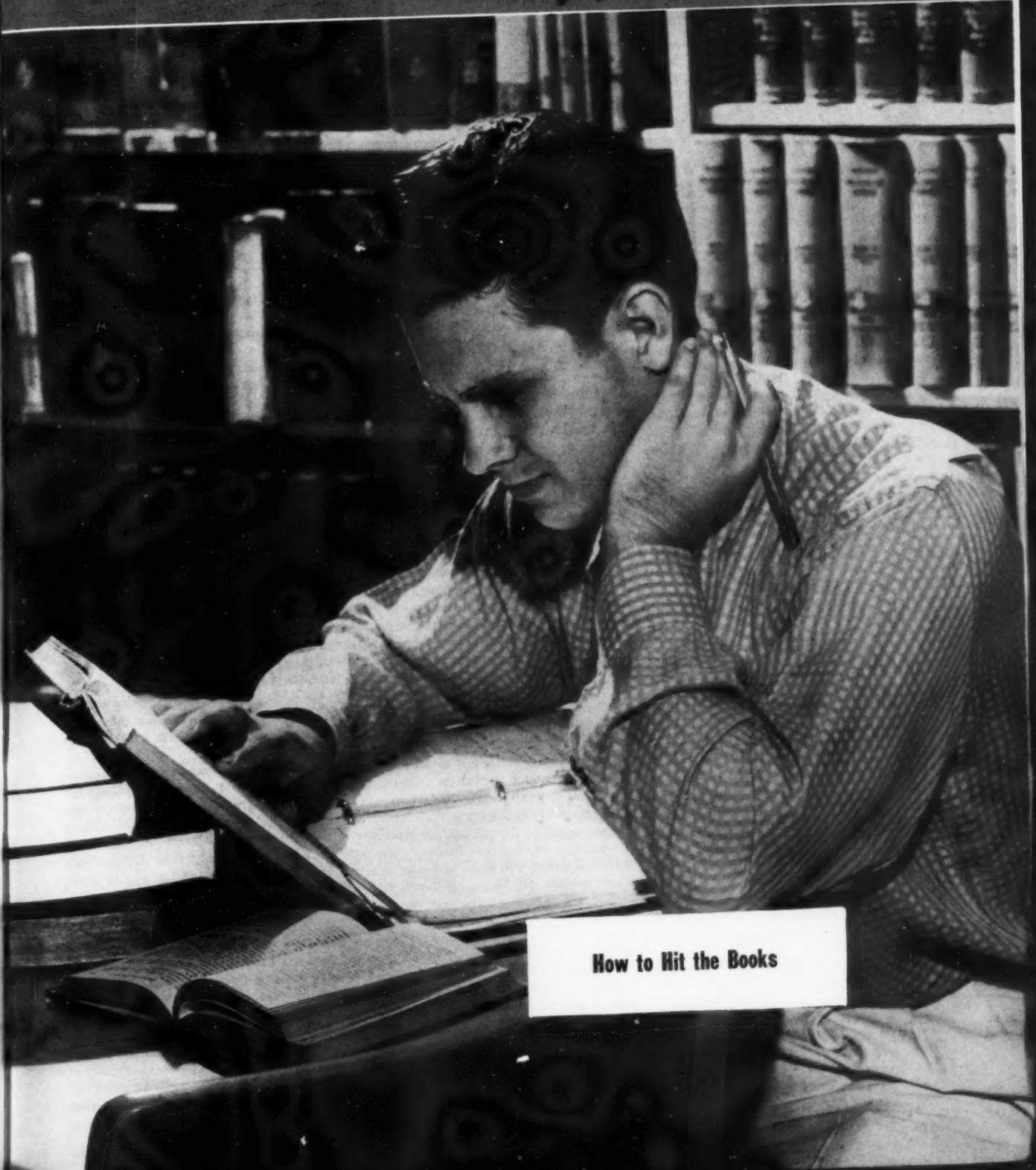
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HAZEL GODDARD, Editor

YOUTH

Supplement



How to Hit the Books

THIS MONTH . . .

HOW TO HIT THE BOOKS. Experts claim there is a system to real study. Charles W. Schoenherr, assistant dean of men of Wheaton College, pin points some practical suggestions and shows how they can help you.

FOOTBALL CHRISTIANITY. Here is a formula for becoming an All-American football lineman, given by Coach Johnny Baker, one-time star lineman from University of Southern California. According to Wilbur W. Scafe, pastor of First Presbyterian Church of Bremerton, Wash., that formula is right down the line for Christian living too!

AND NEXT . . .

A SOLDIER'S LAST LETTER. True story of the company commander who wrote an unusual letter to his men . . . three days before his death.

WHAT'S FOR BIBLE INSTITUTE GRADS? Interview with Otto Schoerner, director of Alumni Placement Service, Moody Bible Institute.

TRY PROJECTS INSTEAD OF PLEAS. Are your young people "cold" toward missions? Perhaps this is just what your group needs. Jack Daniel, in his free, easy style, not only suggests what might be wrong, but tells you what to do about it.

TEEN Tip-Off

from your YS Editor

THE other day I was reading some depressing statistics. The picture was something like this: In this country one out of every forty-three children—a total of 1,000,000—has a police record . . . prisons are crowded with juvenile offenders. In the past twenty years the population of state and federal penitentiaries has increased nearly four times as fast as our national population—126 per cent to be exact—and most of the new inmates are just out of their teens!

Psychiatrists tell us that these teen-age offenders are frustrated, confused, insecure and all mixed up mentally. It is apparent that the problem is not a physical one, but one that has to do with the mind or the *thought life*.

That picture is alarming, isn't it? Christians should be concerned and ready to do anything possible to help the situation.

Maybe you feel somewhat removed from those statistics, however, because they have to do with the unsaved. If so, there is another picture that is not so far removed. It is not as spectacular, but nevertheless serious, and it is right in our midst. I'm talking about the Christian young people—your friends and mine—who are confused and mixed up. They know the Lord . . . have had some very real and live Christian experiences. But something happened . . . their testimonies no longer have the same ring, the joy is gone. True, they may not have police records and the results are not as frightening as those with police records, but the source of the trouble is the same—their *thought life*!

There is the young fellow who, on the surface, was living a separated life. He was active in his young people's work—was considered a fine example of what a Christian should be. Yet he was not a victorious Christian. He was miserable. He finally confessed to a friend that, while he never participated in questionable activities, he *thought* about them—let his mind dwell on them. It was not until he turned his thoughts over to the Lord and his mind was purified, that he had real joy and victory.

Far too many of us fail to realize the importance of our thoughts and imaginations even though Scripture is very plain on the subject. I like the way Phillips translates Romans 12:1, 2: "With eyes wide open to the mercies of God, I beg you, my brothers, as an act of intelligent worship, to give Him your bodies, as a living sacrifice, consecrated to Him and acceptable by Him. Don't let the world around you squeeze you into its own mold, but let God remold your minds from within, so that you may prove in practice that the plan of God for you is good, meets all His demands and moves towards the goal of true maturity."

You will note that the remedy for bad thoughts is not negative but positive—"let God remold your minds."

Satan knows that our thoughts are our character and that is why he uses every method—sometimes just a small idea or thought that is unclean—to captivate our minds. The secret then is to "gird up the loins of your mind" (1 Pet. 1:13). Cultivate spiritual thinking by meditation on the things of God. "Thou wilt keep him in perfect peace whose *mind is stayed on thee*" (Isa. 26:3).

Perhaps you have been robbed of your joy because of the very things we are writing about. If we can be of any help, feel free to write. Of course, such correspondence will be held confidential.

* * * * *

You're not what you think you are, but what you think, you are.—Bishop Taylor Smith.

By Charles W. Schoenherr

*Research proves
successful students know...*

HOW to HIT the Books



Try This When you Study

1. *Stir up your interest.* Think of the interesting aspects of the subject you're about to study... of its applications and the satisfaction of really knowing what it's all about. Make up your mind to enjoy your study.

2. *Make an effort to learn.* Take notes in classes... underline when reading, make marginal notes, summarize paragraphs, chapters or sections in your own words. Jot down objections to arguments presented or questions about the subject. *Think!*

3. *Get a view of the whole subject at the very outset.* If you're diving into a new book, look at the preface and chapter headings... if you're starting a new chapter, note the heading and try to see where that subject fits in. Watch for the subdivisions under the main topic. Expect your studying to make sense.

4. *Break up your study of a given subject.* If you have just one hour to give to an assignment, try hitting it hard for three successive periods of twenty minutes each rather than for one full hour period.

5. *Do more than you're asked.* Try reading up on interesting angles not covered in the regular assignment. Watch the newspapers for current events tying in with what you have studied—not to impress the teacher, but to help you think about what you have learned.

6. *Keep notes and outlines in usable form for review.*

It's just about time to start hitting those books in earnest. You can slide along the first few weeks, perhaps, until you get the feel of things, but there comes a time—and it is about now—when you must start studying. But before you do, let's face this studying business head on and see what it is all about.

All your life you have been encouraged to study... English, history, arithmetic... but has anyone ever taught you *how* to study?

There are two ways to study, just as there are two ways to learn how to swim. One way to learn to swim is to be thrown into the water and left on your own. This method is not always successful, but sometimes it works. The other way to learn to swim—or to study—is to recognize that there are certain definite skills to be mastered, and to acquire these skills.

A great number of those in school are using the "sink or swim" method of study, that is, they are "just studying." But successful students have a more effective approach. Consciously or unconsciously they are using certain methods and principles which do work. What these principles are has been made clear by research. Let's look at a few of them.

♦ We study for one purpose, to learn. Learning is an active process, not a passive absorption. If you could be like dry soil, absorbing without any effort the water of knowledge as it is poured on to you, schools would be a place where you could go, sit, and be educated. But that is impossible. You can learn only when you actively participate in a situation.

For example, it's very easy to attend church every Sunday morning and listen to a good sermon. You relax your mind and body, and let the flow of information come from the minister to your ears or from the written Word to your eyes. Your eyes and ears are active, for they are seeing and listening. If your mind is not active, there can be no passing of information from the eye or ear to the brain. Your brain has to be active to catch and use information. But you say, how can this be done?

It's logical then that anything you can do to stimulate definite mental action will assist you in effective learning while listening or reading. One device for doing this is taking notes. If you have to reword what the minister is saying in his Sunday sermons, you will be mentally reacting and learning.

A second technique would be to create questions which you are going to ask yourself concerning the sermon. Let's say that the topic of the message is "The benefits of believing." To insure mental activeness ask yourself such questions as, "What should I get from this sermon?" or "What are the benefits of believing?" or "Are there benefits for believers?" Decide on the questions which you think should be answered during the sermon.

A third technique is to think of improvements you could make in presenting the same material.

♦ EDUCATIONAL research has found that to study efficiently one must get an overall picture before he begins. A good illustration of this principle is in exploring. When an explorer has to find his way through an unknown and unmapped country, he follows a deliberate and definite plan. He hunts about until he finds a good lookout with a view of everything around him. It may be the top of a high hill or he may climb the highest tree and get a view from [Continued on page 128]

*Gridiron tactics bring pay-dirt
in the Christian field too!*



FOOTBALL CHRISTIANITY

As I turned to the sports section of the morning paper, my eyes rested on the heading of a column (really my eyes did not rest, they began rapidly to follow the type) that described the formula for becoming an "All American Lineman."

"Draw up your chairs, kiddies, and learn how to be an All-American football lineman in one easy lesson."

Johnny Baker, lineman of considerable ability at University of Southern California, under the great Howard Jones, is now using the knowledge and experience gained there to coach others, and he was being quoted by a sports writer.

"I tell the players there are four S's. The first is 'stance'—position of feet. Second, 'start'—how to move forward quickly, laterally, or to pull out. Third, 'speed'—a good lineman has to develop speed. Fourth is 'sock'—meaning a hard, aggressive charge that clears the path for the ball carrier. That's all you need to know to be a good lineman."

Whether it be athletics, debate, politics or Christianity, Johnny Baker's formula holds good.

✦ In Christianity that which is fundamental is "stance." Be sure of your standing . . . feet on the ground—on balance so you can't be taken out of the play by your opponent. Make sure of your standing in Christ. Paul emphasizes the importance of this in I Corinthians 15:1-4, where he describes the gospel "wherein ye stand," and again in his letter to the Ephesians, "put on the whole armor of God, that ye may be able to stand . . . and having done all, to stand. Stand therefore . . ." (Eph. 6:11-14).

"Start"—Johnny in his speaking of "stance" indicates it is for the purpose of moving and moving quickly to fulfill an assignment. The assignment is not always the same. Sometimes it is a vicious charge to remove the opposing lineman. Another time it will be a light touch and then on after another man, or you may let him come charging through, as that is the easiest way to take him out of the play; but the important thing is to start *now*!

We read of the urgency—"Now is the accepted time, now is the day of salvation." We read of a shrinking world as the doors are being closed to the gospel. Whole continents that were once wide open are having to be abandoned. We have a word coming from Moses to the children of Israel, "Ye have dwelt long enough in this mount." That is certainly applicable to us today. Start now!

✦ "SPEED"—someone may say that has been taken care of under the idea of "start." But we have in mind the many means that have been put at our disposal for carrying the gospel. One mission group credits the plane and radio with enabling it to get fifty years of missionary work done in five. Speed? Yes, for one billion people in the world have never heard the

gospel, and the population is increasing 55,000 per day!

"Sock"—and here, Johnny brings to light something we need to keep in mind. Not everyone carries the ball. We know how important the blockers are. A backfield man cannot do it all alone. Our Christian ministry involves powerful prayers and payers. Whether we pay, or pray, or preach, it is the gospel that provides the "sock."

Paul, as we well know, calls the gospel dynamite. The opponent will attempt to feint us out of position by bringing up such arguments as contradictions in the Bible, faulty translations, new versions. I had a professor in seminary who prepared me for this.

The Word of God is described as being sharper than a two-edged sword. The professor used this illustration. Suppose you were having a duel with a man and you took your position with your sword and he began to belittle your weapon—tell you it was made of poor steel, that it had not been tested, that it wasn't sharp. What would you do? Abandon your sword and admit defeat? No, you would prod him with the end of it and demonstrate that it was sharp, and the more he retreated the more you would press your advantage. The gospel is dynamite.

At the foot of the column the sports writer made this comment, "Critics of those old Trojan teams who, probably through jealousy, used to accuse USC of playing ringers, would add one more 'S' to your list of requirements, Johnny—'salary.'"

Salary? What is there in it for me? "Be ye steadfast, unmovable, always abounding in the work of the Lord, forasmuch as ye know that your labor is not in vain in the Lord." We can rest assured that if we now take our "stand," "start" with "speed," and "sock," someday we will receive a far greater reward than a mere "salary."

END

Silent Prayer Partner

ALICE HANSCH MORTENSON

Although you do not know 'tis I
Who prays for you each day,
I only hope my prayer will lift
Some burden on your way;
That as I intercede for you,
You'll harder lean on Him;
That as I kneel your heart will feel
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In what Christ does through you;
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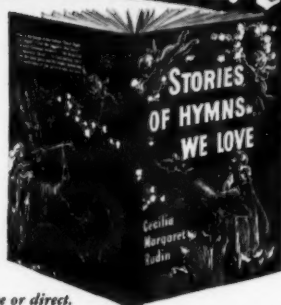
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How to Hit the Books

[Continued from page 125]

there. When he finds his lookout, he doesn't take just a few glances around, but settles himself, and with field glasses gets a thorough over-all picture of what is ahead. He notes streams, valleys, thickets, and forests, and until he has a clear picture, he doesn't move from his post.

A good explorer makes a mental map of the area he is going to explore. There still may be surprises; the stream may be wider than he thought or the thickets may not be as thick as they appeared, but these will only be matters of detail. He has the over-all pattern clearly in mind as to where he is and where he is going.

This same idea is effective when applied to study. Try to get a picture or map of what the author is attempting to develop and see the real idea he is endeavoring to get across before you even begin exploring the details. Look for key sentences in the paragraph, or for summaries at the end of the chapter. Scanning will help you to see the over-all picture, but it requires some skill. (Scanning is when you run your eye down the page and pick out a sentence here and there that will give you an idea of what the author is talking about.)

It has been observed that good students increase their learning ability and retard their forgetting by distributing their learning and studying over short periods of time.

Studies have been made which have shown that when high school students were tested immediately after reading a selection, they averaged only 53 per cent right on the quiz. The same group after two weeks were able to recall only about 20 per cent of what they knew immediately after they read the article. The little that is learned, is forgotten so easily.

Try an experiment yourself. The next time you are given something to learn, such as a vocabulary list of a foreign language or a set of dates for history, see if the idea of distributive learning won't help. Spend three or four periods studying the material instead of the usual one. Separate these periods by a space of three or four hours. If you're planning to spend an hour on the work, break it into four periods of fifteen minutes each or three periods of twenty minutes each. You'll find that you will be able to concentrate better by breaking up your studying, and I'm sure that you'll remember what you have done much better when the time comes for recalling.

These three suggestions, making learning an active process, having an over-all picture of what you're studying, and distributing your learning and studying, will have little value if they're not tried and practiced. The quarterback on the football team won't become a good passer just by reading how to throw, but only by knowing how and practicing. It takes both. So it will be in your studying. Give yourself a fair chance.

Now, you'd better hit those books! END

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